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Reports of Societies.

FIFTH REPORT OF THE UNITED FOREIGN MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING, HELD IN THE CITY HOTEL, IN
NEW-YORK, ON WEDNESDAY, MAY 8, 1822.

Secretary for Foreign Correspondence, Rev. DR. MILLEDOLER ;
Secretary for Domestic Correspondence, MR. Z. LEWIS.

IN a short Introduction to this Report, the Managers express their gratitude "to that Providence who has enabled them to carry forward their operations with vigour, and crowned their efforts with his blessing." They then give a detailed statement of their proceedings during the past year, the substance of which we shall now present to our readers.

UNION MISSION.

IN the last report, the history of this mission was brought down to the 31st of January of the last year, the day on which the family arrived at Fort Smith. The narrative will now be continued.

After a short interview with Major Bradford, Commandant of the Garrison, and with Governor Miller, who had just returned from the Osage country, the Missionaries again embarked, and proceeded on their voyage. They entered the mouth of Grand River on the 10th of February ; and, on Sabbath morning, the 18th of that month,—having occupied nearly a year in their journey,—having endured severe and unexpected hardships, encountered painful and wasting disease, and buried two of their companions in the wilderness,—they arrived in health at their destined station. The storm had subsided ; and their shattered bark was, at length, moored in safety in the desired haven.

The station occupied by this family
June, 1822.

is about twenty-five miles from the principal Osage village. It is situated on the west bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi. The buildings are erected on a moderate eminence, about one mile from the River, and equally distant from a valuable saline, at which a considerable quantity of salt is annually manufactured for the supply of the settlements below. The situation is pleasant, the soil rich, the face of the surrounding country diversified, and the air and climate generally more salubrious than in most places under the same latitude. The tract of land ceded to the Mission by the Indian Chiefs is bounded by Grand River on the north and east, and by the adjacent hills on the west and south ; embracing a prairie of about four square miles in extent. As its name denotes, it is unincumbered with trees or shrubs, and is at once fit for the

scythe or the plough. So far as fuel is concerned, the deficiency of timber is already supplied by the discovery of mineral coal.

On the 20th of February, two days after the arrival of the Mission, they were visited by *Tally*, the second Osage Chief, and several of the counselors and warriors of the tribe. The Chief expressed the warmest satisfaction at the arrival of the family. Among other things, he observed, "When Mr. Chapman first came to this country, he said he would come again and bring good white men and women to teach us. Now we see your faces; and feel glad. We know you are true men." After a friendly interview, it was mutually agreed, that the Missionaries should visit the principal village in the course of a few days, for the purpose of attending a Council of the Chiefs, and of being formally introduced to the tribe.

On the 5th of March, the Superintendent, Assistant, Physician, and one of the other brethren, proceeded, according to agreement, to the Indian village. On their approach, they were met by *Clamore*, the principal Chief, who bade them welcome, and conducted them to his own residence. On their way through the village they were surrounded by hundreds of the natives, all apparently gratified by their arrival; and, during the whole of their visit, they were entertained with a spirit of hospitality and kindness, which would have done honour to a civilized community. On the ensuing morning, a general council was convened. The Missionaries were introduced, and their papers, furnished by the Society and the Government, were interpreted and explained. The principal Chief expressed, on the occasion, the highest satisfaction; and, in an animated and eloquent strain, recommended the Mission, and its object, to the attention and the confidence of his people. He concluded with the assurance, that, should war not prevent, he would send

his own children to the Missionary school, as soon as it should be opened for their reception.

The Osages of the Arkansaw occupy several villages. The principal village contains about three hundred lodges or huts, and about three thousand souls. The lodges are generally from fifty to a hundred feet in length; and, irregularly arranged, they cover a surface of about half a mile square. They are constructed of posts, mattings, bark, and skins. They have neither floors nor chimneys. The fire is built on the ground, in the centre of the lodge, and the family, and the guests, sit around in a circle, upon skins or mats. The men are generally of a lofty stature, a fine form, and a frank and open countenance. In council they are dignified, and, in their speeches, eloquent. The women, although strong and active, are not proportionably tall. As in all uncivilized and pagan countries, the women are doomed to perform the drudgery of the nation, while the men resort to the chase or the battle, or consume their time in vain and unprofitable amusements. Their children are numerous, and remarkably submissive to parental authority. As a people, they are punctual, and apparently fervent in their morning and evening devotions; but, like the ancient Athenians, they address their worship "*to the unknown God*." They live in the practice of polygamy, and of many other vices; and, like many a whiter and better informed pagan, they deem it a virtue of the purest order, and an honour of the highest grade, to plunder, torture, and destroy their enemies. Such is a brief account of the village, and of the character of the people, to whom you are conveying the arts of civilized life, and the glad tidings of the gospel. Let it be your unceasing prayer to God, that the Sun of Righteousness may soon rise upon them in his glory, and dispel the midnight darkness with which they are surrounded.

On their arrival at the station, the

family found the cabins, which had been erected still unfinished. For their temporary residence, they took possession of a small inconvenient hut upon the bank of the river. They sold one of their boats, dismissed most of their boatmen, and proceeded at once to complete their buildings. Notwithstanding the unfavourable state of the weather, the work was accomplished, and the family removed, before the 10th of March. "Never," says the journal of that date, "never, since we left our dwellings in the East, have we felt more pleasure, than on finding a place in this remote wilderness, which we may call our home, and where we may live and labour for the salvation of the heathen." The erection of a blacksmith's shop next commanded their attention. Preparations were then made for enclosing a large garden and an extensive corn field; and both were ploughed and planted in the month of May. In the same month they erected a store-house, twenty-four feet by twenty. In July they erected a lodging-house for their hired men, and cut and stacked upon their prairie about twenty tons of hay. In August, they built a large coal-house, a school-house eighteen feet by twenty, and a kitchen and dining-hall twenty-four feet square. In September, they erected a joiner's shop twenty-four feet by eighteen, and a smaller building for the storing of harness, yokes, and other agricultural utensils. In October, they built two large corn cribs, and gathered about four hundred bushels of corn from their own field, and about the same quantity, which they had purchased in a field fifteen miles distant. In November, they dug a large cellar, and laid a foundation for their permanent dwelling-house; and began their preparations for a grist-mill and a saw-mill, which, for want of water, are to be propelled by animal power on an inclined wheel.

On the 30th of October, the Superintendent and Assistant transmitted the first annual Report of their improve-

ments to the Secretary of War. By this report, an abstract of which has been communicated to the Board, it appears that the estimated value of the Missionary property at this station, including buildings, live stock, produce of the farm, agricultural and mechanic tools, medicines, books, and furniture, amounted to more than seventeen thousand dollars. In addition to this amount, supplies to the value of three thousand dollars, shipped at this port, are now ascending the Arkansaw, or have recently arrived at the station.

One of the first objects of the Missionaries, after their arrival, was, to procure an interpreter, that they might begin at once to communicate instruction to the Indian Tribe. Having failed in several attempts to accomplish this object, they determined that the Assistant, and one of the other brethren should follow the Indians to their summer hunting ground, and commence the study of the Osage language. These brethren accordingly took leave of the family, and proceeded about one hundred miles into the wilderness; but finding no trace of the Indian encampment, having nearly exhausted their provisions, and being considerably indisposed, they reluctantly abandoned the pursuit, and returned to the station. In the month of August, it was ascertained, that the Great Osage Mission had arrived at Harmony, and that a skilful interpreter had been found at the United States' Factory, in the immediate vicinity of that station. It was thought expedient that the two brethren already mentioned, should repair thither, and pursue their study in company with the Assistant of the other Mission.—Under the date of the 28th of December, Mr. Chapman states, that they had finished a Dictionary, and the most important parts of a Grammar, and were then attending to the construction of sentences in the Osage language. This part of their preparatory labours is deemed, by the Board, of paramount importance. By acquiring a knowledge

of the Osage, they will at once be relieved from the expense, the blunders, and perhaps, in some instances, the deceptions of a hired interpreter; and, in every view of the subject, will be better qualified to counsel, instruct, and benefit the tribe.

Another object of early attention and solicitude to the Family, was the opening of a school for the instruction of the Indian youth. As soon, therefore, as their school-house was finished, information of the fact was conveyed to the chiefs, and they were invited to send their children without delay. Four children were brought to the school on the 27th of August, accompanied with the message that others would soon follow, if war should not prevent. At the date of our latest advices, three of the children were still at the school, conducting themselves well, and making good improvement. The oldest of the four had been seduced away by a woman of the village, and was unwilling to return. Both the woman and the child were severely reprimanded by the Chiefs: and renewed assurances were given, that as soon as peace should be restored, as many children should be committed to the care of the Missionaries as they would be able to accommodate and instruct.

The misunderstanding between the Osages and Cherokees was briefly mentioned in our last Report. A hope was then indulged, that an amicable adjustment might be made, and hostilities avoided. The hope, however, proved delusive. Provocations were continued on both sides, until war was declared by the Cherokees. Exasperated at this unexpected measure, the Osages determined to carry the war into the enemy's country, and about four hundred of the youthful warriors, notwithstanding the remonstrances of the principal Chief and his oldest Counsellors, proceeded to the conflict. They cut off a small party of the Cherokees, took a number of horses and cattle, and returned to

their village. Clamore, the principal Chief, immediately sent a message to the Cherokees, expressing his regret at the incursion of his people, and his strong desire for peace; alleging his unwillingness to injure the white inhabitants who reside between the contending Tribes; and declaring, that should they reject his pacific overture, and insist on continuing the war, he would send an army of fifteen hundred warriors, who should carry it on with energy. He added, that he would restrain his young men from fighting for three months, to give time to the Cherokees to consider the subject, and to send agents duly authorized to negotiate a permanent peace. Having despatched this message, Clamore and his people left their village, and proceeded to their hunting grounds. On the 24th of June, a small party of the Cherokees passed on to the residence of a Mr. Revoir, a half breed, living on a farm about fifteen miles beyond the Union station. They murdered the unoffending farmer, drove his family into the wilderness, destroyed much of his property, and carried off his horses and cattle. About the middle of September, the Osages, having returned to their village, were visited by Major Bradford, of Fort Smith, for the purpose, if possible, of putting a stop to the war. After much conversation, he proposed that the two parties should submit their controversy to the decision of two or three disinterested and judicious men. To this proposition Clamore and his people readily assented. Major Bradford then returned to the Garrison, under the expectation, that the proposed measure would be embraced also by the Cherokees. Under the same impression, the Osages proceeded on another hunting expedition to the West. The Cherokees, however, rejected the proposal; and about four hundred of their warriors, knowing that the Osages were thus thrown from their guard, determined to pursue them, and, if possible, to cut off some detached party by surprise. They arrived

near the Osage encampment about the first of November; and, finding that the chiefs and warriors were absent, they attacked the old men, women, and children; slaughtered and captured about one hundred; and carried away many of their horses, most of their cooking utensils, and the whole of their provisions and peltry.

At our latest dates, the spirit of hostility continued, but no additional aggression had been committed on either side. When the war will close, or what will be its ultimate effect upon our Mission, is known only to that God, *who causeth the wrath of man to praise Him, and who restraineth the remainder of wrath at his pleasure.*

It is believed that the Governor of the Territory, and the Commandant of the Garrison, had made every effort within their reach to prevent the disasters which have occurred. They were not clothed with authority to interpose the arm of military power; nor had the Executive of our Government the right to communicate that authority. A bill to empower the President to resort to military force, for the purpose of suppressing Indian wars within the limits of the United States, was introduced into Congress during its late session; but the friend of Missions, and the advocate of Indian civilization, have to lament, that a measure so interesting to both was finally rejected. Until such a law shall have been enacted, or the Indians shall have universally embraced the spirit of the Gospel, no calculations can be made of a permanent peace among the contiguous and conflicting Tribes in our country.

Amidst other discouragements, our Missionaries have again been called to struggle with disease. From the close of July to the beginning of December, there was not a week in which there were not some of the family, or of the hired men, stretched upon a bed of sickness. For a considerable part of the time, the Physician was unable to prescribe, either for himself, or for others;

and in two of his repeated relapses, he lay, for many days, apparently on the verge of the grave. No death, we are happy to add, occurred at this station; and in a letter of the 26th of December, it is stated, that the health of the family was "almost entirely confirmed." There is in this Mission, however, one source of affliction, which has called forth the deepest sympathy of the Board. During the severe sickness at Little Rock, in the summer and autumn of 1820, one of the Missionary sisters was visited with repeated attacks of fever, attended with delirium. The removal of her fever, and the recovery of her general health, were, unhappily, unaccompanied by the restoration of her intellectual powers. She had sunk into a state of mental imbecility; and, instead of rendering aid to the sisters of the family, she became the object of their unceasing solicitude and care.

In consequence of this unhappy event, together with the enfeebled health of one or two of the other sisters, and the reduction of their number by death in the preceding year, the family, during the last summer, suffered severely for want of female assistance. To supply the deficiency, some of the hired men were transferred from the farm to the kitchen. Under these circumstances, the accession made to the female department in September, by the marriage of Mr. Fuller to Miss Howell, of the Great Osage Mission, was peculiarly gratifying to the family at Union. They are, however, still in want of both male and female aid; and, at the urgent request of the Mission, a reinforcement will be sent forward as soon as persons suitably qualified can be obtained.

Two marriages took place at this station in the course of the last year. Mr. Redfield and Miss Beach were united on the 10th of March, and Mr. Woodruff and Miss Foster on the 11th of November.

While the Members of the Union

Mission were convening in this city, the subject of forming our Missionary Churches was brought distinctly before the Board. After mature consideration, it was unanimously decided that the Missions which should be sent forth under the patronage of this Society, should be instructed to select their own form of Church Government after their arrival at their respective stations. This subject, therefore, occupied the early attention of our Missionaries. Having agreed upon the general principles, and appointed a committee to draw up a covenant, they set apart a day for fasting and prayer. On that day, the covenant was ratified; and on the ensuing Sabbath, the sacrament of the Lord's Supper was administered for the first time to the infant Missionary Church.

Notwithstanding the enfeebled state of the family during the summer, they instituted a Sabbath school for their hired men. Some of these men had never been taught to read; and all, there is reason to hope, were benefited by the instruction they received.

In closing our annual account of this Mission, we have the pleasure to express our entire approbation of the perseverance and fidelity with which its concerns have been managed. From the arrival of the family, to the close of the season, the various and progressive improvements were carried forward, amidst hinderances and discouragements, which would have unnerved any other spirits than those exclusively devoted to the Missionary cause. Neither the severe and protracted sickness of the family, nor "the confused noise of the battle of the warrior," appears to have arrested their zeal, or impeded their progress. Under all their trials and adversities, they have put their trust in their covenant God, and have, thus far, been sustained by his Omnipotent Arm.

THE GREAT OSAGE MISSION.

The manner in which this field for

Missionary exertion was Providentially opened to the Board; the favourable circumstances under which a numerous and interesting family were collected and sent forward to occupy the field; their pleasant and prosperous journey to Pittsburgh; their arrangements in that city, and their embarkation in keel-boats on the 10th of April; were mentioned in our last Report. On their passage down the Ohio, they touched at almost every village, and were every where received with kindness and affection. At each village, they took on board provisions and other necessary articles, which had been generously contributed and stored for their use.

On the 3d of May, while gliding down the rapid current, John W. Patterson, one of their boatmen, who had endeared himself to the family by his unaffected piety, obliging disposition, and faithful services, fell from the boat, and sunk to rise no more. On the same day, Mrs. Newton and her infant of the age of four days, were seized with symptoms which excited apprehension and alarm. At 3 o'clock, on the succeeding morning, the infant was released from its struggles; and the mother, having survived about twenty-four hours—cheerfully resigned to her situation, strong in faith, and rejoicing in the hope of a glorious immortality, surrendered her spirit into the hands of her Redeemer. The former was entombed at Mount Vernon, and the latter at Shawneetown, in the state of Indiana. To the Family, thus called within two days to weep over the unexpected departure of three of their number, the trial was not more sudden than severe. It was mingled, however, with the richest consolation. They were called to mourn, but not as those who mourn without hope. Their companions had been taken from their presence, but they had been transferred from the Missionary service on earth, to the Missionary's reward in Heaven. It was the hand of their Covenant God, which had directed the afflictive blow, but it was their pri-

vilege, as well as their duty, *to hear the rod and Him who had appointed it.*

Having committed the remains of their deceased Sister to the earth, and devoted a day to humiliation, fasting, and prayer, the Family left Shawneetown on the 7th of May. They entered the Mississippi on the 9th of the same month, and arrived at St. Louis on the 5th of June. From this place, the children and females, some of whom were seriously indisposed, were conveyed in wagons to St. Charles on the Missouri—a distance of twenty miles by land, and of fifty by water. Here they enjoyed a few days of rest, while waiting for the boats. They were kindly entertained, both at St. Louis, and at St. Charles, and were favoured with donations in money, clothing, and provisions. The attention paid to them, by his excellency governor Mc Nair, and many other citizens, is mentioned in the journal of the Mission with expressions of affection and gratitude.

The boats having arrived, the family again embarked on the 13th of June. They entered the Osage river on the 30th of the same month, and reached the foot of the Great Rapids about the middle of July. On the evening of their arrival here, they found the water too low to permit them to proceed. During the night, however, they were favoured with a heavy rain, which raised the river, and enabled them, on the ensuing morning, to ascend the Rapids without difficulty; and on the 2d of August, they arrived at an Osage encampment, in the vicinity of their destined station.

Their safe arrival, and the friendly manner in which they were received by the natives of the forest, were calculated to excite emotions of no ordinary kind. They had performed their long and arduous journey in less than five months; they had ascended the rapid and dangerous currents of the Mississippi, of the Missouri, and of the Osage, without severe indisposition or fatal accident: they had witnessed the special interposition of Providence, in

rescuing their lives in the hour of hazard, and in furnishing a sudden rise of the river at the very moment required to preserve them from an expensive and painful detention; they had been enabled to surmount every difficulty, and were about to enter the field of their future labours; and with feelings elevated with joy and with gratitude, they consecrated the first evening of their arrival to the worship of God—returning their devout acknowledgments for the mercies they had received, and imploring a continued blessing upon their Missionary enterprise.

On their first interview with the Indian families, they were informed, that most of the Chiefs and Warriors of the tribe had gone on a hunting expedition to the west. On the following morning, one of the Indians was employed to go in pursuit of them, and to invite them to a Council. In the mean time, the Brethren explored the country in various directions, and selected a site for their establishment. As they understood that the site they had chosen was the one which had previously been designated for their use, by the Chiefs of the nation, they deemed it proper to commence their operations, without waiting for the expected Council, or for the return of their messenger. They accordingly proceeded to the ground on the morning of the 8th of August, and began their preparations for the erection of a ware-house. On Saturday evening, the 11th of August, about seventy of the Chiefs and Warriors arrived, and encamped on the bank of the river, within a few feet of the Mission boats. They were present at the morning and evening worship on the Sabbath; and, although they understood not the language uttered by the preacher, yet their conduct, during the whole of the services, was decorous and respectful. On Monday morning, the Brethren and the Indians repaired to the station, about six or eight miles from the boats. After an appropriate prayer, by one of the Missionaries, the

papers from the Board of Managers and the Secretary of War were read and interpreted. The Chiefs were entirely satisfied with the documents. They approved the selection of ground which had been made for the establishment; pointed out the boundaries of a tract, embracing, as was supposed, about fifteen thousand acres; presented this tract for the exclusive use of the Mission; and pledged themselves to execute a deed for the whole, as soon as it should be surveyed.

The Station thus located, is situated on the north bank of the *Marias de Cein*, a branch of the Osage river, about six miles above its mouth, one mile from the United States' Factory which was built during the last summer, and fifteen or twenty miles from the largest of the great Osage Villages. The permanent buildings will be erected on an eminence in view of the river, but sufficiently remote to furnish a spacious green in front. In the rear, there is an extensive and rich prairie, equally adapted for meadow or ploughland. There are also, on the premises, and within a convenient distance, a good mill seat, a spring of excellent water, and a sufficient supply of mineral coal, clay, limestone, and timber. The cheapness and convenience with which provisions of almost every kind can be procured from the banks of the Missouri, is an advantage, not more important than unexpected to the Mission. Indeed, all the accounts we have received, concur in representing the Station as peculiarly pleasant, and as combining incomparably greater facilities for such an establishment, than could have been reasonably anticipated by the Board.

Having satisfactorily finished their contract with the Indian Chiefs, the Brethren proceeded to their various duties. Two were despatched to the settlements on the Missouri, for the purchase of stock. Others were occupied in preparing to erect their buildings; in cutting and stacking hay; and

in unloading the boats, and conveying their goods to the Station. On the 21st of August, several of the family were seized with the ague and fever. On the 25th most of the goods, and the last of the family, were removed from the boats. The whole of the family were now lodged in tents; but their food was cooked, and their breakfast and dining table set in the open air. On the 5th of September, several more of the Brothers and Sisters, and most of their hired men were taken down with the disease of the season; and from that day to the beginning of December, every tent was a hospital. As some recovered their strength, others were taken down; and, for weeks, not more than two or three of sixteen hired men, nor a greater proportion of the family, were able, at any one time, to administer to the comfort of the sick. At one period, twelve of the Sisters and eight of the Brethren were confined to their tents. For several weeks all improvements were relinquished, and from the 20th of September to the 10th of October, none were able to continue the daily Journal of the Mission. Not an individual of the company escaped the disease. Many were reduced to a state of great weakness and severe suffering, and two adults and four children were cut down and consigned to the tomb—Mrs. Montgomery and her infant, and the infant of Mrs. Seeley, in October—and Mr. Seeley, an infant of Mrs. Belcher, and the youngest son of the Superintendent, in the succeeding month.

Neither the general sickness of the family, nor the number of deaths which occurred, is to be considered as an indication of the general unhealthfulness of the climate. Soon after their arrival, and before a single building was finished, they were visited for a season with heavy and almost incessant rains. Their tents were insufficient to prevent them from being continually wet, and frequently drenched. Under such circumstances, it is to be ascribed to the kind interposition of Providence, that

so many have been preserved to carry on the operations of the Mission.

In the month of October, the prospects of the Family were dark and gloomy beyond description. Half of the Autumn had passed away; disease was raging; the destroying angel had already commenced his conquests; and not a solitary hut was erected to protect the survivors from the frosts and tempests of the approaching winter. Such was the portentous cloud which hung around our Mission, when three strangers, directed by an unseen hand, arrived at the Station, on their way from the Arkansaw to St. Louis. On finding the Family in so afflicted a state, they volunteered their services for a week in attending to the sick, and in preparing the materials for building. On the 19th of October, three days after the departure of the benevolent travelers, a number of workmen arrived from the settlements below. The first Cabin was rendered tenantable on the 24th of that month, and the whole, ten in number, each sixteen feet square, built of hewn logs, well floored, and with a good chimney, were finished and occupied before the close of November. Having been thus comfortably housed, and having received from Franklin, on the Missouri, a supply of suitable medicine, the sick soon began to recover their health; and, in the course of December, the whole Family, through the blessing of God, were enabled again to engage in their respective duties. They had indeed been cast down, but not destroyed. They were again called to sing of mercy, as well as of judgment; and the 25th of December was set apart as a day of special thanksgiving and prayer.

With the returning health and cheerfulness of the Family, their various improvements were pushed forward with activity and diligence. A spacious kitchen and dining hall, twenty-eight feet by twenty-four, was finished on the 22d, and a large blacksmith shop

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on the 29th of December. Four other buildings—a smoke-house, a slaughter-house, a boiling-house, and an Indian-house—were commenced, and an extensive garden was ploughed, in January. In February, a well was dug about thirty-five feet in depth, and preparations were made for fencing a corn-field of forty acres.

On the 18th of February, the date of our latest intelligence, the stock of the Mission consisted of three horses, two yoke of oxen, six cows, four or five young cattle, and upwards of fifty swine. At that date, the Rev. Mr. Pixley and Mr. Newton had gone to the settlements on the Missouri, for the purpose of purchasing additional stock.

Early in the month of January, a school was opened for Indian children of both sexes, under the tuition of the Rev. Mr. Montgomery and Miss Compstock. They commenced with two; and, in the course of a few days, fifteen others were formally surrendered to their government and instruction. Of this number, eleven, at our latest dates, remained in the school. Six had been taken home by their mothers, who, yielding to that parental fondness for which the Osage Tribe is distinguished, could not, at once, endure the separation. The children, who continued in school, were sprightly, obedient, and easily managed. They had made surprising proficiency in speaking English, and in understanding it when spoken. They had learned the Alphabet with facility, and were spelling in words of three or four letters. They were fond of the school, and exceedingly attached to the family. Those who were taken away by their parents, left the Station with reluctance; and it was expected that several, if not all, would soon be permitted to return.

One of the youth is eighteen or twenty years of age. He has a wife and a mother, who have exerted their influence to withdraw him from the school. In opposition, however, to their urgent

entreaties, he has determined to continue his studies until he shall have acquired a respectable English education, and a competent knowledge of the Medical profession.

Two of the children were brought to the school by *Sans Nerf*, and one by *Mo-neypushee*, two of the Chiefs who were at Washington in the summer of 1820, and who signed the Covenant under which the establishment at Harmony has been formed. The two brought by *Sans Nerf* are the children of his daughter. The one is about thirteen, and the other about seven years of age. The elder of these lads is the legitimate heir to the throne of the Osage nation. His father is dead, and, during his minority, the office of principal Chief is held by his uncle. These lads are grandchildren, in the male line, of **WHITE HAIR**, the venerable Osage Chief, who, with ten or twelve of his Counsellors and Warriors, visited this city eighteen or twenty years ago, and who, while here, received from the New-York Missionary Society the present of a Bible. This aged Chief has long since descended to the tomb of his fathers. The Bible, to him, was probably a sealed book. Still, he preserved it, while he lived, as a highly valued treasure; and when he died, his Bible and his tomahawk accompanied his body into the grave.

Soon after these children were left at the Mission-house, the mother, in company with her second husband, made them a visit, and requested permission to take the youngest home, alleging that he was yet too young to learn, and promising to return him when his age would admit. She was heedless of the opinion and advice of the Family; and the boy was accordingly stript of his comfortable suit, wrapped in a tattered blanket, and taken from the school. The older brother remained a few days, when he left the Family without permission, and returned to his mother. *Sans Nerf*, the grandfather, was much

displeased with the conduct of the boy, and immediately disrobed him of his school clothes, and sent them back to the Station. Both of the children were apparently contented and happy, until they were visited by their mother, and it is probable, that, through the influence of the grandfather, one or both will soon return to the school.

White Hair, the present reigning Chief, and *Sans Nerf*, have both frequently visited the school, and expressed much satisfaction at seeing so many of the children of the Tribe already there. They state, that their people have determined to abandon their old, and to form new Villages, and are much divided as to the ground they shall occupy. When that point shall have been settled, as many children, they have no doubt, will be offered for the school, as the Mission can accommodate. They have also manifested a strong desire, that their people may learn to make wagons and ploughs, cultivate the soil, raise cattle, and live like the white men.

The success which has thus early attended the efforts of the Missionaries to gather an Indian School, and the extent to which they have already acquired the confidence and friendship of the principal men of the Tribe, exceed their most sanguine anticipations. These circumstances, for which they feel themselves indebted to a superintending Providence, appear to have heightened their Missionary ardour, and to have afforded a satisfactory reward for the privations and sufferings which they have been called to endure.

Since the School commenced, it has been thought expedient that **Mr. Montgomery** should retire from the office of Teacher, and unite with **Mr. Pixley**, in acquiring a knowledge of the Osage language. This measure was adopted in the hope that he might be the more useful to the adult Indians by preaching and conversing in their own tongue.

Mr. Jones was appointed to supply the vacancy of the School, and entered upon his labours on the 30th of January.

In consequence of the lamented death of Mr. Seeley, Mrs. Newton, and Mrs. Montgomery, and the removal of Miss Howell, now Mrs. Fuller, to Union, the Missionaries urgently request, that others, equally qualified for usefulness, may be sent to their assistance. They are particularly in want of females and mechanics.

TUSCARORA MISSION.

It was mentioned in the last Report, that the Managers had at this station a regularly organized Church, comprising *seventeen Indian members*; all of whom, with the exception of one female, were walking circumspectly, and adorning their Christian profession. We have now the happiness to record the goodness of God, as signally manifested, during the past year, to our Missionary and his little flock. In the months of April, May, and June, of the last year, a more than ordinary solicitude, in relation to their spiritual concerns, was evinced by many of the people, and especially of the youth. Their meetings for religious improvement became more frequent, and better attended; and at all their public exercises, whether stated or special, an unusual solemnity pervaded the assembly. Several of the youth were brought under a deep conviction of their sinful state, and of the necessity of a personal interest in the Redeemer. Of the number, two young women, having given satisfactory evidence of a work of Grace in their hearts, were baptized, and admitted to the communion of the Church on the 10th of June. Three young men and one woman, sensible of their sinfulness, and anxious to obtain an interest in Christ, were also placed, at their own request, under the special care of the Church, that they might receive regu-

lar instruction, and be encouraged to persevere.

In the course of the summer, the general attention to religious subjects appeared in some measure to subside. In the month of November it was unexpectedly renewed. Four of the most thoughtless and dissolute young men in the Tribe were suddenly arrested in their wayward course, and brought under deep and pungent conviction. The effect upon the Church and Congregation was instant and powerful. Prayer-meetings and conferences were again thronged, and an aspect of thoughtfulness and solemnity was impressed upon almost every countenance in the village. Early in January, another youth, a companion of the former, yielded to the power of Divine Grace, and became an anxious inquirer after the truth. On the first Sabbath of February, four of these youth were admitted to the sealing ordinances of the Church. The fifth had been summoned to the eternal world; but he had left behind him satisfactory evidence of having been prepared for his great and last change.

On the same Sabbath, the suspended member, who had given strong and satisfactory manifestations of her penitence, was restored to the immunities of the Church.

While the Managers were rejoicing in the blessings which had been bestowed upon their Indian Church, they received the unwelcome tidings that one of its aged members, the pious and venerable WILLIAM HENRY had been removed by death.

A letter, of the 6th of April, announces four additional deaths in the tribe, and a number of cases of dangerous sickness.

The appointment of Miss ELIZABETH L. BROWN, as an additional Teacher for the Tuscarora Station, was mentioned in the last Report. Miss Brown arrived at the Mission-house, and entered upon the duties of her office in the month of

June. In addition to her daily School for children, she has occupied a part of two days in the week, in teaching the women in sewing, knitting, spinning, and other branches of household economy. A number have attended, and have already received benefit from her instruction.

In the course of the last year, Mr. Crane removed from the Missionary farm to the centre of the Indian Village, where he had erected a comfortable frame building for the accommodation of his family and of the School. The ground which he now occupies, comprising about four acres, was presented by the Tribe; and the expense of the house, exclusive of the labour which he bestowed upon it himself, was defrayed by the liberality of his personal friends, and of other friends of the Mission, without drawing upon the funds of the Society. More than one hundred dollars were raised by a benevolent female, whose name and residence are not disclosed to the Board, and upwards of eighty dollars, by the Rev. J. Patterson, of Philadelphia. Mr. Crane's removal to the Village was an object which he had long been solicitous to accomplish, and which the Managers were induced to authorize, under the impression, that his residence there would greatly facilitate his labours, and promote his usefulness among the people of his charge. The correctness of this view of the subject, the result has already evinced.

Early in the last spring, preparations were made by the people of Tuscarora, for the erection of a new Church. In the course of the season, the building was raised, covered, glazed, and floored; and the plastering and permanent seats will probably be added, and the Church finished, in the ensuing summer. It affords much satisfaction to the Board, that this people, in addition to the moral and religious improvement already mentioned, are progressively acquiring the good order, industry, and thriftiness of civilized life. Should they

continue to be united among themselves, and pay a suitable regard to the counsel of their present faithful Pastor, there is no reason to doubt, that they will soon become, under the ordinary blessings of Providence, as prosperous and happy a Congregation, as can be found in any Village of white people; and furnish a noble example of the effect which civilization and christianity are calculated to produce upon the conduct, character, and destiny, of the red men of our country.

SENECA MISSION.

MISS VAN PATTEN and Miss REEVE, whose appointment was mentioned in our last Report, arrived at this Station in the month of June. This accession to the Mission gave much satisfaction, not only to Mr. Young and his family, but also to the Nation for whose benefit it is their happiness to labour.

As the Board has pledged themselves to send to this Station two female Teachers, and a Minister of the Gospel, it became necessary to enlarge the Mission-house. Mr. Young was, therefore authorized to add to his establishment a two story frame building, thirty-two feet in length. The building was finished in December.

The Managers, early in September, received a tender of services, as a Missionary for the Seneca Station, from Mr. THOMSON S. HARRIS, a licentiate of the Presbytery of New-Brunswick, who had just finished his professional education at the Theological Seminary at Princeton. The application was accompanied with the most satisfactory recommendations; and at a meeting of the Board on the 10th of that month, Mr. Harris was unanimously appointed. He was requested to apply for ordination to the Presbytery with which he was connected, and to prepare himself for his journey with as little delay as practicable. Having completed his preparations, and arrived in this city, he attended a special Meeting of the Board, on Friday, the 19th of October.

and received his letter of Instructions, a Talk to the Indian Chiefs, and other necessary documents. On the following Tuesday, he and his wife took their departure for the field of their Missionary labours. They arrived in safety at the Seneca Mission-house, after a pleasant journey of six days, and were cordially welcomed by the family, and by the Chiefs of the Tribe.

Mr. Harris, in his journal, gives the following account of the manner in which he and his documents were received by the Chiefs. [See 2d. Vol. Am. Miss. Register, p. 278.]

In addition to his public labours, the Missionary has sought repeated opportunities for private conversation with the Chiefs and others, some of whom appear to be impressed with the importance of religion to their present and eternal welfare. The following, among other conferences of the same interesting character, is recorded in the Journal:—[See A. M. R. p. 280.]

By the following extract from the Journal, it appears, that the spirit of friendly and convivial intercourse on the first day of the year, so prevalent in this city and other parts of the state, has found its way to the Seneca Tribe. Should it always be conducted in the manner here described, there is reason to hope that its influence may prove beneficial to the nation:—[See A. M. R. p. 358.]

A singular ceremony has lately been introduced among the Seneca Indians, in relation to the naming of their children. The following account of it is copied from the Journal:—[See A. M. R. p. 260.]

Some of the Chiefs have expressed to their Minister a strong desire, that he would proceed at once to organize a Church, and admit to its communion some of their young people, whom they consider as pious, and entitled to the privilege. Mr. Harris thought proper to defer it for the present, and managed the matter with so much discretion and tenderness, that he not only avoided

giving offence to the Chiefs, but obtained their entire satisfaction.

The Managers cannot but view the present situation of this Mission, as peculiarly interesting and auspicious. They have been gratified with the spirit of inquiry which has happily been awakened, and the ardent desire so frequently manifested by the Chiefs, for the spiritual welfare of their people; and they cherish the hope, that the day is not distant, when their Missionary and his Associates, under the influence of the Spirit of Grace, shall reap the fruits of their fidelity and their toil.

MISSION AT CATARAUGUS.

The Board have the pleasure to announce the recent appointment of a Mission for the Indians residing on the Cataraugus Reservation in this State. This Reservation is situated on the shore of Lake Erie, about thirty miles southwest of Buffalo. It comprises about 26,000 acres of land, and nearly 700 souls. To this promising field of labour, your managers have been directed by circumstances which strongly mark the overruling Providence of God.

In the month of October, the Board received a Talk, signed by seventeen of the Seneca Chiefs, stating that their Brethren on the Tonewanta Reservation were desirous that Christian Teachers should be sent to their village; and adding that a house, for the temporary accommodation of a school, was already prepared. The Board took the subject under consideration, and determined to occupy the ground thus presented to their view. This determination was communicated to the Chiefs at Seneca on the 8th of November. They expressed the highest gratification that the Board had so readily acceded to their request. The same feelings were also manifested by *Little Beard*, the principal Chief of Tonewanta, in an interview with Mr. Harris, on the 10th of December.

In the mean time, measures were taken by the Managers to procure a

Teacher duly qualified for the Station. It was not, however, until nearly the close of January, that they were able to succeed in their efforts. On the 28th of that month, they received and accepted a tender of services from Mr. WILLIAM A. THAYER, an experienced Teacher of this city, who had long been desirous of devoting himself and his family to a Missionary life. Mr Thayer had relinquished his school, and was making the necessary preparations for his journey, when the unpleasant information was received, that the people of Tonewanta had agreed to accept a Teacher from another Society, and that the Seneca Chiefs had reluctantly yielded their assent to the arrangement.

This intelligence was soon followed by a communication of a more cheering character. The Seneca Chiefs, on further reflection, were greatly dissatisfied with the course pursued by their brethren of Tonewanta. They felt unwilling that the efforts of the Board, and the preparations of the Teacher should thus be defeated; and a deputation of three of their leading men waited on their Minister to express their feelings on the subject. They rejoiced that so good a Teacher had been found, and they hoped the Board would still "hold him fast." They thought that an opening for his services might soon be made on the Cataraugus Reservation. The Christian party in that village had been anxious for the instruction of their children. In the course of the last summer, they began to prepare timber for the erection of a school-house, but the opposition of the pagan party had caused a temporary suspension of the work. They suggested, that, under the blessing of the Good Spirit, the opposition might now be surmounted; and that the disappointment of the teacher in relation to Tonewanta, might be overruled for the benefit of their more numerous brethren at Cataraugus. They promised to send messengers to that

place, who should explain the whole matter, and request that a Council might be called to take the subject under serious consideration.

The promise of the Chiefs was promptly fulfilled. The explanations, made by the messengers, were kindly received. After two or three preparatory Councils, it was agreed, that the subject should be submitted to a general Council, comprising the Chiefs of the Cataraugus, Buffalo, and Allegany Reservations, which should convene at Cataraugus on the 27th of February, and at which the presence of Mr. Harris should be particularly requested.

The general Council was held, according to appointment; and the interesting circumstances with which it was attended, together with its propitious result, are communicated in Mr. Harris's journal, as follows:

"*Tuesday, March 5th.*—I have just returned from attending a joint Council at Cataraugus. I started on Wednesday last, in company with two of the principal Chiefs from this place, expecting to return on Friday; but events of so very pleasing and portentous a nature have occurred during the Council, in relation to the future spiritual welfare of this people, that I could not return sooner, without violating both my own feelings and theirs.

"The Christian party met for Council, on Thursday, at the house of the Chief Warrior; but the Chiefs from Allegany not arriving as soon as was expected, they did not meet with the Pagan party until the following day. As they were not ready for Council, I excused myself to the Chiefs, and rode about six miles, to preach in a destitute settlement adjoining the Reservation.

"On my return the next day, I found the Chiefs from Allegany, Buffalo, and Cataraugus, all waiting for the other party to commence business. Owing to the tardiness with which they proceeded, I had an opportunity of en-

gaging in some very interesting conversation. After the customary salutations, I was made acquainted with the plan which they proposed to adopt in the general Council. They said, among other things, that, in their struggles with the opposite party, they had much of derision and insult to bear; and, although their minds were strongly fixed, "even as the mind of one man," in their adherence to the Gospel and its precious privileges, still they found themselves surrounded with such an overwhelming majority as sometimes almost to induce them to consider their cause as desperate. They had, therefore, requested their brothers at Buffalo, together with the Minister, to be present at the Council. As we had all safely arrived, we were bound to thank the Great Spirit for our kind and merciful preservation. They also said, that, since the minister had been so good as to hear their cry, and come to their assistance, they should request him, when met in Council with the opposition party, to read the following documents:

"1st, A statement from the Attorney-General, contradicting a report which had been issued by their enemies; the purport of which was, that this officer had publicly said, that 'all Indians who should receive the Gospel, and adopt the customs of white men, would, in a short time, be compelled to pay taxes, and become amenable to all the laws of the land.' The effect of this intelligence on a number of persons, was such as to induce them to desert the Christian cause for Pagan superstition. This certificate, they wisely judged of so much importance, as to stand first on the docket, in order to reclaim their brethren, and to convince the people that they were imposed on by a set of unprincipled men.

"2dly, They wished the Minister to read from the good book, in the presence of their opponents, such a part of

the Gospel as he should think best calculated to acquaint them with its true nature. 'This,' they said, 'would be likely to prick them so in their hearts as to make them cautious how they trifled with these solemn things.'

"3dly, Next to this, they requested that I would read the Circular of the Government, thereby testifying that the voice of their Great Father, the President, was with the Ministers in their attempts to christianize and civilize his red children.

"4thly, And, finally, they wished me to read the covenant which had been ratified between their brethren of Buffalo and the good Society at New-York.

"Their wishes, in all these, were realized, excepting the reading of the covenant, for which there was no time, as the Pagans were so tardy in meeting. I read to the Council, which consisted of about three hundred persons, the 19th, 20th, and 21st chapters of St. John's Gospel, as exhibiting the Saviour's death and sufferings, in the most simple language. It is not for us to say, that the prediction of the Chiefs was not fulfilled. One would suppose, judging merely from the eagerness with which they swallowed this touching passage of Scripture, and the perfect silence which was observed throughout the whole assembly, which was before a scene of great confusion, that it could not be otherwise than that there were some who were 'pricked in their hearts.'

"After Council, one of the principal Chiefs came to me, leading a young man, and said, 'Brother, you are now in the midst of your Indian brothers, so far from white settlements, that it is in vain for you to think of going to lodge with them. You will go with this man. He will take good care of your horse, and furnish you with a good bed to rest on; and he is able to give you a good supper.' I thanked him for his offer; and said, I should

cheerfully accept the invitation. All he said, in respect to my entertainment, I found realized far beyond my expectations.

"On the Sabbath, some of the people, together with the Chiefs who were present from the three reservations, in all about thirty-five, met at the house of my lodging, for public worship. I was invited to conduct the exercises of the day, and requested to continue the explanation which had been briefly given in the Council the day before. After reading a portion of Scripture history, I addressed them for nearly two hours on these two points: 1st. Some of the plainest and most conspicuous evidences of the truth of Christianity. 2dly, The motives which ought to influence Ministers in sending the Gospel among the heathen. Notwithstanding the length of my remarks, almost every eye in the house was, for the whole time, fastened upon me; and never did I see a Christian congregation more hungry for the word of life. than these poor destitute heathen! After service, one of the Chiefs from Allegany rose, and addressing the people, said, 'that all the Chiefs, who were then present, and who had this day been privileged by the Great Spirit to hear the Gospel explained more fully than they had ever done before, had come to this determination, that, for ever after, they were resolved to hold fast to the Gospel, and abide by its directions, even should it please the Great Spirit so to order it, as that *death* should be the consequence.'

"Before I returned, a letter was written to the Board, expressing a wish to receive a Minister and Teacher, and other teachers, and signed by all the Chiefs present. This they wished me to keep in my possession until it should be signed by all the Chiefs on the Buffalo Reservation, which would be done in a Council which they intended to hold at the mission-house in a few days."

The talk which was agreed upon in

the general Council, was afterwards signed by twenty-two Chiefs and two interpreters. Of the Chiefs, seven belong to Cataraugus, three to Allegany, and twelve to Buffalo.

On receiving these communications, the Board decided, that Mr. Thayer and his family should proceed to Cataraugus without delay, and that one Female teacher, and a Mechanic acquainted with the blacksmith and wheelwright business, should be sent forward, as soon as suitable persons could be found, and arrangements made for their accommodation.

Having finished the preparation for his journey, and received his instructions, Mr. Thayer embarked with his family on the 27th of April. They have gone under promising circumstances; and they will doubtless be followed by many fervent prayers for a blessing upon their enterprise.

The Managers are happy to acknowledge the assistance they received, in fitting out this Mission, from the First Presbyterian Church in this city, of which Mr. Thayer and his wife were members. The Session ordered a collection to be taken up for the occasion; and many of the ladies of the congregation very kindly procured materials, and made the necessary clothing for the comfort and convenience of the family.

EDUCATION OF HEATHEN YOUTH.

It was mentioned in the last Report, that an application had been made to the Board, by the Interpreter to the Tuscarora Mission, to educate one of his grandsons, a youth of seventeen years of age, for the Missionary service. It was also stated that the Board had resolved to patronize the young man, and had directed the Domestic Secretary to open a correspondence with the Rev. Herman Daggett, Principal of the Foreign Mission School in Cornwall, Connecticut, to ascertain whether he could be admitted to that

Seminary. Soon after the last annual meeting, a letter was received from Mr. Daggett, expressing the opinion that promising Indian Youths from our Missionary Stations might be received into the School, provided we should support them in whole, or in part; and adding, that he would lay our communication before the Agents of the School at their annual meeting on the 16th of May.

A letter, dated the 19th of May, was received from the Rev. Joseph Harvey, Secretary of the Agency of the Foreign Mission School, of which the following is an extract:—

“I am instructed, by the Agency of the Foreign Mission School, to communicate to you the following vote of the Board at their late annual meeting, in reply to your communication to Mr. Daggett, respecting the admission to the School of Heathen Youth under the care of the *United Foreign Missionary Society*.

“At an annual meeting of the Agents of the Foreign Mission School at Cornwall, May 15, 1821:

“*Voted*, That, on the application of the United Foreign Missionary Society, to know on what terms heathen youth, under their care, might be received into the School, the Secretary be directed to reply, that this Board has not the power to make any definitive arrangements on this subject; but that they feel authorized to receive any heathen youth now in waiting, until the subject can be determined by the American Board of Commissioners for Foreign Missions, and an arrangement settled between them and the United Foreign Missionary Society; and that such heathen youth as are now waiting, be received to the school, on condition that the United Foreign Missionary Society will pay the necessary expenses of such youth in proportion to the expenses of the other students; it being understood that all donations made,

particularly for the benefit of the School, shall be equally shared by all the students, as well those of the United Foreign Missionary Society as others; and that the said youth submit, in all respects, to the rules and regulations of the School.”

“I would also inform you, sir, that a vacation of four weeks commenced on Wednesday, the 16th inst. After that time has expired, any youths which you may have on hand may be sent to the School, according to the above vote, until the annual meeting of the American Board of Commissioners for Foreign Missions in September next, when it is confidently believed that an arrangement may be made satisfactory to all concerned, for the union of the two Missionary Boards, in respect to the education of heathen youth. If any youth are sent on, they can be directed to Mr. Daggett, at Cornwall, or to me.”

The result of this correspondence was communicated to the Rev. Mr. Crane, our Missionary at Tuscarora, with instructions to furnish the young man with money for his travelling expenses, and a letter of introduction to the Rev. Mr. Daggett, and to send him forward to the School as soon as practicable. He did not, however, arrive at Cornwall until the 20th of September. In a short letter, of the 28th of November, Mr. Daggett speaks of our beneficiary in the following terms:—

“I ought to apologize to you that I have not, before this time, informed you of the arrival of *Guy Chew*, a Tuscarora youth, at this School, as a beneficiary of the United Foreign Missionary Society. He arrived here the 20th of September last, with a letter of introduction from the Rev. Mr. Crane. He appears, as far as we can yet judge, to be a promising youth. He conducts well, and is seriously inclined. We hope he will make a useful man. He is now reading, spelling, writing, studying Arithmetic and Geography, and committing the Assembly’s Catechism.”

In a letter of the 2d inst. the Principal of the School writes as follows:

"Your beneficiary, Guy Chew, has conducted well since he has been under my care. His natural disposition is more volatile than is desirable; but he appears to wish to be respectable. He hopes that he is a Christian, and exhibits pretty good evidence, I think, that his hope is well founded. His abilities are about a mediocrity, and considerably above those of our other Tuscarora youth. He appears very well as a speaker. His studies continue the same as mentioned in my former letter. The prospect, I think, is, that he may make a useful man. He appears happy in his situation, and attached to his fellow-students.

"Our School we think in a prosperous state. We have thirty-two young men, of whom twenty-three or twenty-four, we hope are pious."

AUXILIARY SOCIETIES.

Sixty-eight auxiliary Societies were duly recognized in our last Report. To that number we have now the pleasure to add seventy-seven, making the total number one hundred and forty-five.

It was mentioned in the last Report, that the Rev. Burr Baldwin, who had been employed as an Agent of the Board to receive donations and organize auxiliary Societies, was instructed to proceed through Pennsylvania to Pittsburgh, and thence down the Ohio river, as far as time would permit, and any prospect of success should invite. He commenced this tour on the 30th of April, and returned on the 8th of July, having formed 38 Auxiliaries, and received collections and donations to the amount of 211 dollars. The Managers were gratified with the faithful services of Mr. Baldwin, and had only to regret that his immediate settlement in the Ministry, deprived them of the continued labours of so important and successful an Agent.

In the month of January, a commis-

sion to receive donations and form Auxiliary Societies, was forwarded to the Rev. JOHN KNOX, of this city, who had been providentially called to visit his friends in Pennsylvania. On his return, Mr. Knox reported, that he had assisted in the formation of a large and respectable Auxiliary in Baltimore, and another in Philadelphia; that he had taken measures which he hoped would result in the establishment of Auxiliaries in Gettysburgh, Pennsylvania, and in Wilmington, Delaware; and had received collections and donations to the amount of seven hundred and forty-five dollars. His Report closes with the following remarks:—"The undersigned would express his belief, that, if Agents of discretion and industry are sent throughout the Churches pledged for the support of this Institution, abundant sources of revenue may be created, and the Society need not be trammelled in its operations for the want of funds. He would also inform the Board of the obligations under which they lie to several of the Clergy of Baltimore and Philadelphia, for the important services rendered to the Society, by their cheerful and efficient co-operation."

A similar commission was given in February, to the Rev. STEPHEN N. ROWAN of this city, who was about to visit the city of Washington on private business. Mr. Rowan was instrumental in forming an Auxiliary in that city; and in the course of his journey he received for the Society about two hundred and fifty dollars.

With the view of facilitating their operations, the Managers have appointed a new Standing Committee, denominated the *Auxiliary Society Committee*. It was made the special duty of this Committee "to devise and recommend, and, under the sanction of the Board, to adopt and execute, from time to time, such measures as might be calculated to increase the number of Auxiliaries, and to give vigour and efficiency to those already formed."

In the month of December, a Circular Letter was addressed by this Committee to all our Auxiliaries, presenting a concise view of our Missionary Establishments, and urging them to a vigorous co-operation in the cause of evangelizing the Pagans on our Western borders. Communications in reply, accompanied with remittances, have been received from many of the Auxiliaries; and we have no doubt that much benefit, so far as relates to an increase of zeal and of effort in the Missionary cause, will result to them and to the Parent Society, by this friendly interchange of intelligence and of sentiment.

The Committee have also recommended the appointment of an Agent, "to be employed permanently in forming new Auxiliaries, invigorating the efforts of those already formed, receiving donations, taking up collections, and exciting a general sentiment in favour of the Missionary cause." The recommendation was at once approved by the Board; but no person, suitably qualified for their enterprise, and willing to undertake it, was found, until the present week. On Monday last, Mr. PETER KANOUSE, a Licentiate of the Presbytery of New-Jersey, who has been educated especially for the Missionary service, was appointed to the Agency; and it is expected, that he will commence his labours early in the ensuing month.

BOARDS OF AGENCY.

At the suggestion of some of our Brethren in the Western States, and on the recommendation of our Agent who visited that country during the last summer, the Managers have appointed Boards of Agency at Pittsburgh, Cincinnati, and Louisville—the first embracing in its limits of operation, the Synod of Pittsburgh; the second, the Synod of Ohio; and the third, the

Synod of Kentucky. It is expected that each Board of Agency will take a general superintendence of the Auxiliary Societies within its district; form new Auxiliaries; appoint places of deposit for those which present their contributions in provisions, clothing, or other useful articles; transmit to the Board a list of the articles contributed by each; provide accommodations for our Mission Families while in the town where the Agency is established; solicit contributions in money and in goods; assist in making purchases on the best terms, and thus facilitate the business and hasten the departure of the Missionaries; transmit occasionally any information or advice that may be of use in directing the operations of the Parent Society; and execute any orders for the transportation of supplies to our Missionary Stations.

The Managers have respectfully drawn the attention of the Board of Agency at Pittsburgh to the expediency of forming Auxiliary Societies in the towns bordering on Lake Erie, on the plan of bestowing their contributions in various kinds of provisions and clothing necessary for our two Missions on the margin of that Lake. They have also suggested, that the articles thus annually contributed be sent by water to the care of our Agent at Buffalo. They indulge the hope that their Stations at Tuscarora, Seneca, and Cataraugus, may soon be wholly supplied by the contributions of Auxiliary Societies in the adjacent towns of Pennsylvania and of New-York.

These Boards of Agency have been recently appointed. The system is, therefore, still to be viewed in the light of an experiment. Should it answer the expectation of your Managers, similar Boards will probably be established in other parts of our country.

COMMISSIONERS FOR EXPLORING THE INDIAN COUNTRY.

The Society will recollect, that the Rev. JONATHAN LESSLIE, of the Ohio Mission Church, and the Rev. SALMON GIDDINGS, of St. Louis, were appointed Commissioners, with instructions to explore the Indian country on both sides of the Missouri, as far as Council Bluffs. It was expected that the Commissioners would visit several Indian tribes; ascertain their local position, population, habits, and character; form a covenant at least with one for the location of the Ohio family; and collect, and embody in their report, information which would facilitate and extend the future operations of the Board. The Commissioners accepted their appointment, and agreed to commence their enterprise about the middle of September. Mr. Lesslie arrived at St. Louis on the 14th of that month. He was, however, much indisposed on his arrival; and was soon attacked with a fever, which confined him to his room for several weeks.

On the 7th of October, and before Mr. Lesslie had sufficiently recovered to proceed on his journey, Major O'Fallon, an Agent of Government, arrived at St. Louis, on his way to Washington, with a deputation of Chiefs and Warriors from several of the tribes residing in the vicinity of Council Bluffs. On the 10th, our Commissioners had an interview with the Agent and his companions, in which they stated the object of their appointment, and made inquiries on the various topics suggested in their letter of instructions. They were informed by Major O'Fallon, that, after conducting the Indians to the seat of Government, he should probably accompany them, with the consent of the President, to the city of New-York; and that an opportunity to confer with them on the subject of receiving Missionaries, should then be given to the Board of Managers, or to any committee they might appoint.

The commission given to these gentlemen last year was renewed early in March. Although no advices have since reached us, yet there is reason to hope, that they are now on their tour through the Indian country. It is expected, that they will visit all the tribes mentioned in their letters of the 12th of October and the 3d of November; and the Board indulge the hope that a way will thus be prepared for the immediate extension of their operations in the west.

ARRIVAL OF THE INDIAN DEPUTATION.

Major O'Fallon arrived in this city, with the Indians under his care, on the 12th of December. The deputation consisted of fourteen males and one female. Of this number, three belong to the Grand Pawnees, three to the Pawnees Republic, three to the Pawnees Loups, one to the Omahaws, two to the Kansas, and three to the Ottoses.

The three sections of the Pawnees speak one language. They have their villages situated near to each other. They comprise a population of ten thousand souls; and reside about one hundred and thirty miles southwest of Council Bluffs.

The *Omahaws* live about forty miles north of Council Bluffs, and have a population of about three thousand five hundred.

The *Kansas* live on the margin of the Kansas River, and are about equal to the Omahaws in population.

The *Ottoses* reside not far distant from the Kansas, and have about half their number of souls.

Soon after his arrival, Major O'Fallon presented to the Domestic Secretary a letter of introduction from our Commissioners at St. Louis. Agreeably to an arrangement made at this interview, the Board of Managers held a Council with the Indians, at their lodgings in the City Hotel, on the 15th of December. They were introduced to the Chiefs, by the Agent of Govern-

ment, as the men who had sent the Missionaries to the Osages of the Arkansas and the Missouri. "They have come," he added, "to deliver a talk to you. I wish you to listen to it attentively; and when you have considered it, reply to it, according to the honest feelings of your hearts." The following talk was then delivered. [See Am. Miss. Reg. page 262.]

When the chiefs returned to Washington, Col. M'KENNEY invited them to a Council, in behalf of the Board. He conducted them to the Lancaster School and to the Orphan Asylum, where the process of male and female instruction was exhibited and explained. He then addressed them on the importance of schools for their children, and of instruction in the arts and habits of civilized life for themselves and their people. He told them that the Commissioners who conversed with them at St. Louis would soon visit their country, and offer to send good men and women to instruct them and their children; and advised them to receive the Commissioners as their friends, and to listen to their talk.

A reply was given by a representative of each of the six tribes. They appeared to be gratified with what they had seen and heard; and the Grand Pawnee and Kansas Chiefs expressed a strong desire that a company of Teachers might be sent to their respective nations, and that their people might learn to build houses, raise cattle, and cultivate the soil.

What will be the precise effect of these interviews with the Indian deputation, upon the future operations of the Board, your Managers will not undertake to predict. They will avail themselves, however, of this opportunity to acknowledge the obligations they are under to the Superintendent of Indian Trade, for the services he has rendered on this and on former occasions; and to express the sense they entertain of the deep and lively interest which he has at all times manifested

in the extension and success of their efforts.

RECEIPTS AND EXPENDITURES.

Of the Treasurer's statement of Accounts, which will be annexed to this Report, we shall here present only the following summary:—

RECEIPTS.

Balance in hand at the commencement of the year,	\$1,253 35
From Auxiliary Societies, .	2,378 67
From Societies not Auxiliary,	140 45
Congregational collections,	1,107 85
Collections at the Monthly Concert of Prayer, . . .	324 40
Individual donations, . .	1,080 32
To constitute Ministers Members for Life,	450 00
To constitute other persons Members for life, . . .	450 00
Missionary fields,	14 63
Annual Subscribers, . . .	27 00
Collected in Missionary boxes,	68 00
For schooling and naming Indian Children,	82 41
From Government, to aid in Buildings and Schools, .	900 00
Interest on Stock,	332 50
Sale of Stock,	3,349 00
Total Receipts, .	\$11,948 58

EXPENDITURES.

Paid to the Union Mission, .	\$4,736 08
Paid to the Great Osage Mission,	3,604 38
Paid to the Tuscarora Mission,	846 00
Paid to the Seneca Mission, .	1,877 09
Paid to the Cataraugus Mission,	302 00
Paid to Commissioners and Agents,	599 91
Printing, Postage, and other incidental expenses, . .	482 90
Total Expenditures, .	\$12,448 36
Balance due the Treasurer, .	499 75

By this summary, it will be seen, that the receipts of the Managers, during the past year, have fallen far short of their expenditures. At the commencement of the year, there was a balance in the Treasury of *twelve hundred and fifty-three dollars*. Of the stock then on hand, the Board have sold *three thousand, three hundred, and forty-nine dollars*; and there is now due to the Treasurer the sum of *four hundred and ninety-nine dollars*; making altogether a deficiency, in the receipts of the year, of more than *five thousand dollars*.

Although the Managers regret that such should, at any time, be the state of their funds, yet they retain entire confidence in the liberality and good faith of the three denominations, under whose patronage this Society was established. They cannot suspect, that their fellow-Christians will permit the Institution to languish, or its devoted Missionaries to suffer in the wilderness, for want of pecuniary support. So long as their expenditures shall continue to be regulated by a due regard to usefulness and economy, they feel constrained to believe, that, however widely they may, under the guidance of Providence, extend their operations, they will be borne out by the munificence of the religious community in their *work of faith*, and their *labour of love*.

RESOURCES, AND CONCLUSION.

In the last report, it was mentioned, that a circular letter had been addressed to the Pastors and Congregations belonging to the three denominations, unfolding the objects and the necessities of the Board, and requesting that collections taken up at the Monthly Concert of Prayer might be specially devoted to the funds of this Institution. It is the principal design of the Monthly Concert, that the friends of the Redeemer, in every Christian country, should meet at the throne of grace on the same day, and, with one voice, im-

plore the outpouring of the Holy Spirit upon Missionary efforts throughout the Pagan world. To the Managers, there appeared an evident propriety in appropriating the contributions of the day to the promotion of the same important and interesting efforts. On this principle, they made their appeal to the churches. They have, however, the mortification to state, that, with a few honourable exceptions, the appeal has utterly failed. The Managers still wish to draw the attention of their fellow-Christians to this topic. In the three denominations, there are probably not less than two thousand congregations, each of which could easily raise from five to ten dollars at every Monthly Concert. If each congregation would contribute, on that occasion, the smallest sum here mentioned, we should be furnished, from this single source, with an annual revenue of *one hundred and twenty thousand dollars*; an amount sufficient to form six or eight extensive Missionary establishments, and to transmit the necessary supplies to those already formed.

By the summary statement of receipts already given, it appears that our funds, as insufficient as they have been, were derived from eight or ten sources; some of which, at least, might be rendered as productive as the one just mentioned. Compute the sum that could be raised, without difficulty, from the whole of these sources, and then contribute but one-tenth of the amount, and your Managers, under the continued smiles of Providence, would soon be enabled to augment their exertions, and their usefulness, to an extent, in some measure, worthy of the country and of the age in which they live.

This Institution, it ought to be recollected, was established at the united request of the General Assembly of the Presbyterian Church, and the General Synods of the Reformed Dutch and Associate Reformed Churches. The Managers, therefore, having com-

menced their operations under the plighted faith of the Churches, have a right to expect that the pledge shall be redeemed. The providence of God has already blessed these Churches with the requisite means, and we trust the day is not distant, when the grace of God shall furnish the ready hand and the willing heart.

In closing their Report, the Managers would again acknowledge their obligations to *the great Head of the Church*, for his blessing upon their arduous and increasing labours. Under the influence of his Spirit, their Missions have been protected; a new field has been opened to their view; additional labourers have been sent forth to the harvest; and, at one of their stations, a number of Pagans, they have reason to hope, have been *turned from darkness unto light, and from the power of Satan unto God*. In the view of these facts, the Board cannot fail to recognise, not only a claim to their fervent gratitude, but an incentive to their continued and powerful exertion.

The present is pre-eminently a day of Christian effort. Institutions for the distribution of the Bible, the circulation of Religious Tracts, the support of Sabbath Schools, the spread of religion among Seamen, the promotion of Christianity among the Jews, and the conversion of the Pagan world, are every where rising up, and combining their

energies with a zeal and a vigour unknown to any former age. In the city of London alone, there are no less than five institutions established exclusively for the promulgation of the Gospel among the heathen, commanding an annual contribution of nearly half a million of dollars, and sending forth hundreds of Missionaries into the benighted regions of the globe. Let the friends of the Redeemer in the American Churches be roused, by this noble example, to increasing activity and enterprise. Remembering that the period is approaching, when the "Prince of the power of the air" shall be subdued, let them brighten their Christian armour, and advance "from victory to victory" under the banners of the Cross. Let them press onward with ardour to the conflict, cheered with the hope of sharing in the triumphs of that day, when the PRINCE OF PEACE, the SAVIOUR OF MEN, shall sway his benignant sceptre over every *kindred, and tongue, and people, and nation*; and when the song descending from Heaven shall be heard through the earth. *Alleluia, the Lord God Omnipotent reigneth—the kingdoms of this world are become the kingdoms of our Lord and of his Christ.*

By order of the Board of Managers,

Z. LEWIS,

Sec'y for Domestic Correspondence.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

SINCE the publication of our last number, advices have been received from *Union* to the fourth of March—from *Harmony* to the twenty-eighth of March—from *Tuscarora* to the tenth of May—and from *Seneca* to the same date.

At our latest dates from *Union*, peace had not been restored between the contending tribes. No recent aggression had been committed; but nothing, it would seem, but a war of extermination, will satisfy the enraged Cherokees. The Mission Family

were generally in health, and were preparing to erect their mills and their permanent dwelling-house. Mr. Chapman left the station in March, for New-Orleans, on business for the Mission. His latest letter from New-Orleans, dated the 18th of April, mentions, that he had finished his business, and should set out in the course of that day on his return to Union.

The Family at Harmony were in comfortable health, and were industriously occupied in carrying forward their various improvements. Their School of Indian children had increased from *eleven to eighteen*.

We regret to state, that during the spring, there has been an unusual mortality among the Indians at Tuscarora. They have buried eight or ten, and others are still sick. On the list of deaths, are the names of the venerable WILLIAM HENRY, one of the pillars of the Indian Church, and one of his daughters, and a son and daughter of Nicholas Cusick, the Interpreter.

We mentioned in our last, that Mr. Thayer was soon to occupy a new station at Cataraugus, about thirty miles S. W. of Buffalo. He and his family took their departure for their Station on the 27th of April, and arrived at the Seneca Mission-house in safety, on the 8th of May.

UNION MISSION.

*Rev. W. F. Vaill to the Domestic
Secretary—March 2, 1822.*

We have sent our Journal for January and February, and a letter concerning the war, by Wm. Moore of New-Jersey, who has been labouring with us from June 1820 to the present time. We supposed they would reach you sooner by him than by Mail.

These communications have not yet come to hand.

We feel it to be our duty to state to the Society, that we have been much perplexed and straitened for the want of money to discharge our debts, many of which cannot be discharged without cash. It is impossible to proceed without pecuniary means.

The difficulty seems to lie wholly in the scarcity of money in this region of country. Brother Chapman, whose health is feeble, is about to proceed to New-Orleans for the purpose of negotiating a Draft. We regret that he should suspend the study of the Osage language at this time; yet, it has become necessary that some one should

go, and we cannot but hope that his health will be benefited by the jaunt.

The Journal for February states some measures which have been taken for peace; but as yet, they appear to be unavailing. The prospect is dark indeed. We dare not speak a discouraging word, lest it should dishearten the Christian public. Nor dare we tell the anxiety we feel about the issue of events. Our duty is to proceed in our work, according to the directions of the Board; hoping to lay a foundation for future usefulness. But to those who are anxious to witness our success, it may seem that we are doing no good; and so would it seem to ourselves, did we not look forward to a brighter period "Fly swifter round, ye wheels of time, and bring that welcome day."

During the last summer, we attempted to put forward a large frame building, but our sawyers failed us. Finding that it would be far more expensive to build houses with a saw mill, we concluded to turn our attention to the erection of mills. In this work, we are now engaged. Two sawyers have commenced

sawing the plank. We cannot, however, prosecute the work advantageously, until we have more help, better axes, good carts, &c. &c. In the building line, every thing must proceed with comparative slowness, in consequence of the scarcity of timber. Mr. Ransom and Brother Redfield are now getting out timber, ten miles up the river. For fencing, we are also at great labour. The difficulty of procuring fencing stuff, and the want of help in the season of it, in a great measure defeated our calculations last year. But, Sir, there is, after all, no ground for discouragement, except the war. The want of a mill-seat; and the scarcity of timber, are certainly great inconveniences; but as we have determined on the ox mill, we shall overcome the one, and perseverance will conquer the other. All things considered, a more eligible site for the establishment could not have been selected. We have examined other places, but nothing as yet favours the idea, that we shall find a better situation.

Two letters have been received from the Board, dated in January and July, 1821. The American Missionary Register, from the first number of the work to September last, has come to hand. We have anxiously waited to hear from the Society. By a line from Mr. Nourse, we are led to conclude, that another letter is on the way. After the Mail crosses the Mississippi, delays are common.

At the date of this communication, there were three or four letters from the Domestic Secretary, and six successive numbers of the American Missionary Register, somewhere on the way. It is an unfortunate and unaccountable circumstance, that the Mail from this to Fort Smith is so irregular and uncertain.

We have sent on an order to Cincinnati,
June, 1822.

nati for flour, pork, dried fruit, beans, and two large kettles to manufacture our salt at the saline near us. It was mentioned in the Journal that we had purchased 26 head of cattle, and that one cow and calf were lost on the way. These have been found, and we have now rising 70 head belonging to the Mission. We have ten yoke of oxen, including steers not yet fully inured to the yoke, all of which are needed on the farm and in building, besides a team of horses. The want of good ploughs, cart boxes, and other implements, have been a great hinderance to our improvements. Hitherto, however, the Lord hath helped us; especially in giving us resolution, so that we have not been left to sink under our hardships. Let God have all the praise of what we have done. Putting our trust in him, we will go forward, and lay the foundation for building the walls of Jerusalem among the heathen. Even in troublous times, our hearts have not fainted, because our God has strengthened us.

Rev. E. Chapman to the Domestic Secretary—March 4, 1822.

DEAR SIR,—My last communication was made from Harmony, whither I had resorted in company with Brother William C. Requa, for the study of the Osage language by the help of Mr. Williams, whose knowledge of the language is far superior to that of any other English Interpreter. I then mentioned that we had collected a vocabulary of about two thousand words, and made some progress in the formation of a Grammar. I likewise mentioned my feeble state of health. My health at present appears to be not materially improved, although a change of diet since my return has lessened my distress, yet my debility has not been diminished.

I am able to confine myself to study but a small part of each day. My designation to the study of the language

was in April last, but I was prevented by unavoidable circumstances from entering on the business until after the 20th of August. Since that time I have been almost continually interrupted by sickness. The three summers that I have spent in this country, I have been so severely afflicted with the fever, that my constitution seems to be considerably impaired. My last attack was on the great prairie about seventy or eighty miles from inhabitants, where I lay several days exposed most of the time to the scorching sun or drenching rains. Since, the principal relief from distress and weakness has been derived from travelling. My progress thus far in the language, has been necessarily very slow. My prospects of future health and consequent progress in study are dark, especially if I do not recover my usual tone of stomach before the debilitating heat of summer shall arrive. But the reflection that we are in the hands of God, affords abundant consolation and support under trials. His grace is sufficient for us, and his strength will be made perfect in our weakness. I hope that I may be willing to wait patiently and faithfully all the days of my appointed time, until my change come, and then be enabled to rejoice in the event.

The difficulties attendant on the study of the Osage language to such an extent as to be qualified to preach in that tongue, are many and great. There are no adequate interpreters; the most skilful are ignorant of it, except so far as relates to trade and common domestic business. Nothing, or very little, that relates to their devotion or superstitious notions and practices is understood by the interpreters, or even by most of the chiefs, warriors, and common people. This knowledge is confined to two or three old men in each village. These preserve and communicate part of their doctrines of religion, and traditions from time to time to those who can pay sums proportioned to the

importance of their lessons, after they have performed such a number of exploits as will entitle them to this privilege. The language which the interpreters have acquired is generally such as is used by women and the most degraded of the community with whom they have associated, and theirs is a different dialect from that which is used by the majority, and the most respectable part of the nation. I have never been able by the help of an interpreter to communicate divine instruction. The following is a literal translation of the Osage words used in translating a sentence or two of the Lord's prayer, given as a specimen of the barrenness of the Osage language, viz. "thy kingdom come," "*all mankind, thou shalt govern for ever,*" "forgive us our debts as we forgive our debtors," "*we are bad, hurt us not as other bad men we hurt not.*" We could find no other Osage words to come nearer to the true sense, than those, the translation of which is here given. They appear scarcely to have any idea of right and wrong in itself considered; but instead of regarding the moral character of actions, they value only the pleasure or displeasure of those concerned. They cannot therefore be expected to have words by which to communicate moral sentiments. We have been able to discover but one conjunction, no article, no participle, and very few prepositions or adverbs. To translate an English verb, participle, noun and adjective of similar radical meaning, the same Osage word is very frequently used, and the difference of signification distinguished by a peculiar motion of the hand, or features, or by a difference of connexion. More particular statements will be given in future, concerning this subject, if it should be thought expedient; but at present, I would only add, that although the language is so remarkable for its poverty, yet in the grandeur of most of its sounds, I think it is not surpassed even by the Greek. By the grace of

God all the difficulties experienced in the study of it may be overcome. We have no reason to be discouraged so long as we faithfully follow the steps of our Divine Master; although the present distracted state of the nation covers our prospects with an awful gloom. Even since we have been in this country, war has effectually prevented our usefulness, while each successive opening scene is still more awfully dark and gloomy. There is no prospect of peace at present, the enmity of the Cherokees is fixed. Nothing short of every drop of Osage blood will satisfy them. But if peace can be brought about, it will not probably last a year, while they are *allowed* to fight each other.

What then shall we do? Shall we continue to incur expense without effecting any benefit to the Indians. The work is a glorious and delightful one, but it cannot be pursued in this nation in time of war. Peace cannot be secured between these nations by the present system. But we have this consolation yet left, "*the Lord reigneth.*" We are likewise comforted by the reflection that Christians are praying for us, as well as using every effort for the benefit of the Indians. They cannot be too much in earnest. Satan's legions both fight and tremble, but we have not yet been devoured by the prowling monsters, because the arm of our God is omnipotent.

GREAT OSAGE MISSION.

Mrs. Sprague to a Friend in this City.

March 18, 1822.

When I bring to mind the time that we spent in your family, I can scarcely refrain from tears. Those pleasant hours can never be recalled. But I do not wish them back; nor would I murmur. Although in a savage wilderness, secluded from society, which I once enjoyed, my mind is at ease; and, wishing cheerfully to obey my Master's call, and to fill up my time

with usefulness, I am contented and happy.

The Family enjoy a tolerable degree of health; but it is not the health we enjoyed before our sickness. We are not so strong and rugged as formerly; nor have we reason to expect it immediately, as the fever and ague generally leaves a person in a weak state for some time. I hope we may ever be resigned to the dispensations of God, whether merciful or afflictive, knowing that he does all things well.

The Indians continue to treat us with respect and attention. We are favoured with eighteen of their children at School, who are attentive to their books, and appear to learn with facility. While we are teaching them the arts of civilized life, and the things relating to their temporal welfare, we hope that we may not forget how much more important it is to point them to Christ, "the way, the truth, and the life." We hope that our time may be employed to the best advantage; and that we may not be deficient in the discharge of our duty. It is an animating thought, that Christians, in every part of our country, are engaged at the throne of grace for this Mission, and the heathen, to whom we are sent.

Since our arrival here, we have followed an Indian woman to the grave. We were accompanied by three of the natives only, who were to commit the sleeping dust to its mother earth. The corpse was conveyed on a sled, drawn by a yoke of oxen.

The face of the woman, after her death, was painted, according to the custom of her nation, with red and a dark muddy colour. The object of this ceremony is to tell her the right road to the eternal world, and to introduce her among the same tribe to which she belonged on earth! Do not this people need to be taught "the truth as it is in Jesus;" and may we not do much good, if God shall bless the means. He is

pleased, many times, to make use of the weakest instruments; and we, although of ourselves we are nothing, may say with Paul, "we can do all things through Christ which strengtheneth us."

Mr. Newton to his friend—Jan. 20, 1822.

After my repeated declarations of the cold of this country, you will probably think it strange that we are now ploughing in the middle of January. There is something in the soil as well as the atmosphere of this country unlike what you can see and feel in Connecticut. The earth is now frozen from 12 to 14 inches in depth, yet it is thawed for three or four inches on the surface, so true and dry that we have ploughed with convenience and precision. We need, however, as much, or even more wool, to shield us from the cold by day and by night, than is needed in Connecticut. This is a fact which I wish all benevolent associations who furnish *Western Missionaries* with clothing would remember. Notwithstanding the cold has been so severe, we have not fed our cows and young cattle this winter; yet they are in much better condition than the cattle in the Eastern States when daily fed.

Jan. 26.—Our ploughing has been stopt for three days. Winter with his chilling powers again binds the earth in frosty chains.

We can purchase turkeys, sufficient for a dinner for our whole family of 60 persons for seventy-five cents; Prairie Fowls, for one dollar; and Venison for sixty-two cents. These articles are purchased of the Indians, and at the prices they ask.

As respects our past sickness, none have escaped. We do not attribute it to the climate, but to the repeated floods, perhaps without a parallel, of the past season. But why mention past sickness. Health now predominates, cheerfulness assumes her sway, contentment rules,

and Missionary perseverance is felt by all. In our numerous family of sixty members, all are able to receive their regular meals in the common dining room except two, and these are not very seriously indisposed.

The School calls for our gratitude. That we should be permitted to open an Indian School, so soon after our severe affliction, demands indeed special praise to a kind Providence.

Twelve Indian Youth formally committed into our hands for education and adoption! This is wonderful in our view, after witnessing the utter ignorance of the Osages relative to our objects in coming among them. They could not for a long time credit our declaration that we had come to do them good, without the expectation or intention of receiving any compensation for our trouble. They are, as you may well suppose, total strangers to Christian benevolence.

JOURNAL OF THE MISSION.

[Continued from page 406.]

Thursday, Aug. 9th.—This morning Brothers Newton and Bright took their departure for the Missouri to purchase horses, oxen, and cows. To-day we plant potatoes.

Arrival of Indian Chiefs.

Saturday, Aug. 11th.—After labouring until towards night we returned to our boats, where we found the Chiefs of the Osages assembled together, with near seventy of their people, anxious to attend immediately to the business of our establishment. But as the night was coming on, and the Sabbath approaching, we gave them to understand that they must wait until Monday; for we professed to regard the Sabbath as holy time, and we could not attend to any worldly business on that day. They then stated that they could stay until Monday, but that they were destitute of provisions. We then turned them out provisions for their support. This was

an interesting season for our family, to see these tawny sons of the forest approaching in their warlike attitude, and seating themselves at their fires within a few yards of our boats.

Lord's Day, Aug. 12th.—This morning the Indians thought of moving up the River a few miles near our proposed station, as we had agreed to hold our council at that place; but we invited them to remain with us through the Sabbath, to which they very readily agreed. We went on shore, and held public worship among the Indians; and although they could not understand our speech, yet they could form some idea of the propriety of our worship. Brother Pixley preached in the morning, and Brother Dodge in the afternoon.

After our exercises were through, we brought our children out to attend to our Sabbath School lessons in the presence of the Indians. May a blessing attend the performance of this day. Had a talk this evening with the big soldier. He asked us how long we expected to remain with them. We replied, "as long as we live." He said, he now saw us we are men, and had the appearance of good men; but he wanted to see us next year, and the year after, and in about three years he could judge better whether we were good men. He said that when he was off on his hunt after Buffaloes, he heard that the Missionaries were coming to them, and on his return he met a man who told him that the Missionaries had come, but, said he, they have bad hearts, but he was now convinced, as far as he had become acquainted, that what that man had told him was false. We tried to turn his attention to the education of his children, but to this he had many objections, yet he thought it full likely he should be one of the first to send children to school when we are ready to receive them. Things seem to wear as favourable an aspect among this people as we could reasonably expect. May God direct us in the path of duty.

Indian Council.

Monday, Aug. 13th.—After breakfast we assembled our family, old and young, on the deck of our boats, and the Indian Chiefs came on board, and in token of friendship shook hands with the whole. We then immediately repaired to the spot in which we propose to erect our establishment, in order to hold our council. Previously to entering on business, we invoked the gracious benediction of heaven to rest upon us in our deliberations. After reading all the papers necessary from the Missionary Society, and from the General Government, and expressed something with regard to our site, the Chiefs expressed perfect satisfaction, and pointed out the bounds of a certain tract of land for our accommodation. On this tract we have the best mill-seat without doubt in this part of the country; a large quantity of excellent timber; several creeks of water; quantities of limestone and coal, and a great abundance of as good prairie land as we could ask for. This site is bounded south by the main branch of the Osage River, immediately on the bank of which we have a most beautiful spot on which to erect our buildings. In this grant there is perhaps 15000 acres of land. A deed of this is to be given when we can get time to survey it.

Tuesday, August 14.—We now engage in good earnest to prepare for business, having the spot for our establishment fixed.

We have a fine field before us for making hay. Some of the family employ themselves in that business, and others engage in fixing tents, tools, &c.

Thursday, August 16.—Our boats are 7 or 8 miles down the stream, and cannot at present be moved nearer. We keep three hands constantly employed in running the skiff to fetch up such things as are immediately necessary, and to move up our females, and the feeble part of the family.

Lord's Day, August 19.—To-day we hold public worship at our station, under the shade of some oak-trees. Brothers Dodge and Pixley preached here, and Brother Montgomery at the boats. Several men who are employed at the Government buildings attended with us.

Arrival of Messrs. Chapman and Fuller.

Monday, August 20.—We were much gratified this day by the arrival of Brothers Chapman and Fuller, of the Union Mission.

Tuesday, August 21.—This day several of the members of our family, and three of our hired men, are attacked with the ague and fever, and other disorders. We are in the hands of God, and whatever he does will be well.

Saturday, August 25.—This day we finish unloading our boats. It has been a heavy job, as we had to raise our goods up a very steep bank. We have them now secured under shelter. The family have all left the boats, and arrived at the station. We are now all dwelling in tents. May the God of Israel overshadow us, and cause that our tents may be the tents of Zion, where the Lord God Omnipotent may delight to dwell.

Lord's Day, August 26.—This morning we have the pleasure of hearing the word dispensed by Brother Chapman; and Brother Dodge preached in the afternoon. At the close of the exercises, we were visited by a number of Indians.

Monday, August 27.—The chastisements of the Lord are upon us. A number of our family are in a state of debility; but, as yet, there is no case very alarming.

Visit from Sans Nerf.

Friday, August 31.—To-day held a talk with Sans Nerf; in which he expressed a wish, that we would aid him in preparing a communication for the Government, requesting that all white men, who have not been suitably autho-

rized, might be kept from trading with his people. Such irregular traders, he observed, are the cause of the young men being so bad. Government, he said, told him that there should be but one road to the Osage nation; but he found that there were two,—that is, one by the Family here, and another on the Arkansas. In reply, he was told, that, although there were two roads, or families; yet they led in one direction. They were sent out by one Society to accomplish one and the same object, which is to do them good as a nation. He was also informed, that, in respect to helping the Chiefs by advice, or any other way, to guard against any depredations of bad traders, we would do all in our power. We held a long talk upon the concerns of his nation, and of our Mission, in which he manifested many things which were very important. After this talk, Sans Nerf, while partaking of some roots and nuts, said, "you see the diet upon which we principally live." He was told to set his blacksmith to work in making ploughshares and hoes against next spring, then to plough and plant the ground, and he would soon have a better living. This evening received a visit from Major Graham, the principal Agent among the Osage Indians.

Saturday, September 1.—Brothers Newton and Bright returned from the Missouri, with a pair of horses, four oxen, and seven cows, with their calves. They have brought with them a number of letters; among which there is one from the Secretary of the Board, bearing date the 8th July, which we received with gladness. Our whole family are now collected together at our station for the first time. Brothers Chapman and Fuller, from the Union Mission, are still with us. Sister Howell is about to leave us; and although we have no Church organized, yet we conclude to hold a communion season at the table of our Lord to-morrow.

We held a season of prayer this evening. May God prepare us for the duties of the coming day.

Lord's Day, September 2.—This morning, at eight o'clock, we meet for a preparatory conference, in view of attending the communion. Brother Pixley preached in the morning; and Brother Dodge administered baptism to Brother Seeley's child. Brother Chapman preached in the afternoon; and the Lord's Supper was then administered. This day six months ago, we held communion with our dear brethren in New-York. This evening Brother Fuller and Sister Howell were married.

Monday, September 3.—This evening join in concert with the Christian world in supplicating mercy upon the perishing heathen.

Tuesday, Sept. 4th.—Our hired men are now debilitated, and there are but four of the brethren who are in sound health. What the Lord is about to do with us, we cannot tell.

We are now all in tents, and our kitchen and dining-table in the open air. The winter is drawing on, and we have not begun to erect our houses for want of a team. With what strength we have, we are now about to commence, as we have just been furnished with a good team for the business.

Wednesday, Sept. 5th.—This day we commence hauling timber for our houses. May God grant us strength to accomplish our undertaking, or grace to be submissive to his will. A number of our family are this day taken down with our common complaint.

Friday, Sept. 7th.—Four men out of sixteen are able this day to labour. May we rejoice that the Lord gives us as much strength as we still possess.

Sickness increasing.

Monday, Sept. 10th.—Our number for business is this day diminished one half. Last week we had four, to-day two. Blessed be God that we have any. Had a very heavy thunder-shower to-day,

which thoroughly tried our tents. Most of our people were drenched with the rain, but the Lord is our Protector, and will guard our health as far as is for his glory. May we be content with that.

Departure of Messrs. Chapman and Fuller.

Tuesday, Sept. 11th.—We experienced a very powerful rain during the night. Brother Chapman and Brother Fuller and his wife, leave us to-day, to return to their station. May God go with them and bless them. Visited this evening by one of the chiefs, and a number of the people of the Little Osage Village. This chief made a formal introduction, by showing some papers signed at the City of Washington, in 1812, by some of the heads of Department, signifying his good behaviour, &c. After showing these, he informed me that he had a talk to deliver to-morrow.

Talk with the Little Osage Chief.

Wednesday Sept. 12th. Held a talk with the Little Osage Chief, in which he made inquiries as to our object in coming to this place—how long we expected to stay among them—and what we calculated to do. After receiving answers to these questions, he expressed satisfaction. We then inquired whether he and his people would be willing to send their children from their village to our school when we should be ready to receive them. He said he was going to a great Council at St. Louis. The people there had always used him well, and what they told him he would do. We gave him to understand, that we were sent by good men in the great City of New-York, with the approbation of their Great Father, the President of the United States, to do them all the good in our power. He appeared much pleased, and said that if any of the people in his village should steal any thing from us, he would see that they were returned.

Saturday Sept. 15th.—This day and evening we are again drenched with

rain. Our situation is rather uncomfortable, but we have reason to bless God that it is no worse. We are thronged with the Indians, and have been all the week. What a view we have of the human family in its native state!

Tuesday, Sept. 18th.—This evening met for business. Brothers Newton and Bright reported as follows with regard to the business transacted at the Missouri. The cost of two horses, four oxen, and seven cows with their calves, including their expenses, amounted to \$295 96-100. Cash paid out by them at Franklin for postage, \$9 79-100, making in the whole \$305 75-100.

Wednesday, Sept. 19th.—This day Brother Dodge, who has been complaining for several days, is very ill, and but few in the family are able to labour.

Wednesday, Oct. 10th.—From the 20th of September to this day, such has been the state of the Family, that no regular minutes have been kept. It has been with great difficulty, that we can find sufficient help to take care of the sick; but so it has been the providence of God, that when one has been taken down, another has been raised up to assist in the kitchen, thus far. Our buildings have been for several days entirely suspended, and no business attended to, but taking care of the Family. We have, however, got our warehouse in a situation to receive goods, and have secured the greater part of them in it. The Lord has seen fit, in his all-wise providence, to make another breach upon us. On the 5th of October, he called brother Seeley's child to himself. Thus he is lopping off our tender branches. Oh, that the Providence of God, in relation to this Family, may serve to humble us, and bring us near to him. We have had much rain, which has rendered our situation uncomfortable. But the Lord has helped us through the whole, and we have abundant cause of gratitude. In this inter-

val, our horses have broken away from us, and as yet, we have not heard from them. Brother Newton has now gone in search of them to Fort Osage. Three men came over from the Arkansas yesterday. They are on their way to St. Louis, and they offer to assist in putting up a house or two.

Friday, Oct. 12th.—This day very pleasant, after the rain of yesterday. The men above mentioned, go to work to erect us a house. This is a Providence which we looked not for.

Saturday, Oct. 13th.—The Missionary Family continues very feeble. A number are very low. What the Lord is about to do with us, we cannot tell. Oh, may the afflictions which we are called to endure, serve to humble and to quicken us in the path of duty.

Monday, Oct. 15th.—To-day an Indian brought home our horses, which had been strayed away a number of weeks. He found them near the mouth of the Osage River.

Tuesday, Oct. 16th.—This day, the men on their way to St. Louis leave us. We are left again feeble-handed, but little can be done besides taking care of the Family.

Wednesday, Oct. 17th.—Our Family are generally shaken with the fever and ague. How easy it is for the Lord to bring down the stoutest constitution to the borders of the grave; and it is equally true, that he is able to raise it up again. May we trust in him.

Friday, Oct. 19th.—This day Brother Newton returned from the Missouri, with several hands to assist us in putting up our houses. He also agreed with a man to come soon, and put up four or five by the job. This begins to cheer our prospects. May we suitably notice the good hand of Providence in this event.

Saturday, Oct. 20th.—Our Family still remains feeble, but we trust it will do us good to be afflicted. We need chastisement, to prepare us for our work.

Tuesday, Oct. 23d.—This evening, met for business. Brother Newton reported, in relation to his late jaunt, that he had purchased a horse for twenty-five dollars; that he had engaged a number of men to assist in erecting our buildings; that he was treated with great hospitality by the people below, and that his expenses during the ten days he was gone, were only seventy-five cents.

Wednesday, Oct. 24th.—This day one of our houses was finished, and Dr. Belcher and wife, sister Comstock, and sister Weller, all very feeble in health, removed from their tents to the building.

Thursday, Oct. 25th.—Our Family are yet feeble, and sister Montgomery's case seems to be somewhat alarming. The Lord has brought us down in sickness, and lopped a tender bud; but in all these, his hand has been gentle. Perhaps we are verging on to more severe trials. Oh, may we hear the voice of God, and be humble.

Death of Mrs. Montgomery and her child.

Saturday, Oct. 27th.—This evening sister Montgomery was delivered of a living child, but it did not survive until morning. She appears to be as comfortable as can be expected.

Lord's Day, Oct. 28th.—Attended public worship as usual. Sister Montgomery appeared to be comfortable this morning, until about eleven o'clock, when her countenance changed, and she fell into a swoon, in which she continued till evening, when she expired. Thus fled that immortal spirit, which, from a youth, has had a longing desire to spend her life in the Missionary field. God, in his providence, suffered her to enter it, and took her to himself. It may be said of her, as it was of David, that she did well that she had it in her heart to build God an house among the heathen. We have no doubt of her real piety and devotedness to God. We believe she has gone to reign with

Christ. Oh, that we may all be prepared to follow.

Monday, Oct. 29.—This day we follow the remains of our dear sister Montgomery to the grave. So-lemn indeed is the reflection, that she must be cut down so soon; but it is the will of God, and we would not murmur. We rejoice in the consolation, that what is our loss, is her gain; that while we grovel here in the dust a little longer, she is rejoicing in the heavens, where neither sin nor sorrow can ever enter.

Tuesday, Oct. 30.—This evening sister Belcher is delivered of a living child. She has been in a low state of health for a long time. She is under as favourable circumstances as can reasonably be expected. The child is very feeble, and the life of each is very precarious. What the event will be, time will determine. The doctor himself is very low with the fever and ague. Oh, may the Lord bless them, and soon raise them all to health, together with all the sick of the Mission Family. But submission is our duty.

Wednesday, Oct. 31st.—This day four hands arrived from the Missouri, to put up some of our cabins.

Preservation of their goods.

Friday, Nov. 2d.—We have this day examined the principal part of our goods in our warehouse. Our provisions, such as hard bread, flour, and meat, have saved remarkably well; and very little of our clothing has received any damage. When we open our packages, and find the great abundance of the necessities of life, which have been collected for our use, our hearts are impressed with gratitude to our Divine Benefactor, and with thankfulness to our Christian friends for the great kindness they have manifested to us for Christ's sake. Oh, that we may remember that ours is the responsibility for the improvement of these tributes

of Christian benevolence. This night Dr. Belcher's child expired.

Thursday, Nov. 8th.—This day another of our buildings is finished, in which brother Jones is accommodated.

Saturday, Nov. 10th.—Brother Dodge's youngest child, which has been sick a number of days, appeared to be extremely low through the day, and died in the evening. *The Lord gave, the Lord hath taken away—blessed be the name of the Lord.* Brother Seeley is attacked with a violent pain in his side.

Tuesday, Nov. 13th.—Brother Seeley's case grows more alarming. He has a violent pain in his side, and a severe cough. Dr. Belcher and his wife are very low. Brother Bright, and a number of others, are feeble.

Thursday, Nov. 15th.—Brother Seeley continues to be very sick. He thinks he shall not recover. He stated that he had a note against a man in the place from which he came, the avails of which he would will to this Mission.

Friday, Nov. 16th.—Brother Seeley's house is finished; but his health is such, that it is very doubtful whether he ever enters it. The hand of God is upon us, and O, that we may profit by it!

Monday, Nov. 19th.—We move brother Seeley into his house. He is very weak, but we hope his symptoms are a little more favourable.

Tuesday, Nov. 20th.—A house is finished for the accommodation of brother Dodge. Brother Chapman and brother Requa, from Union, arrive this evening at our establishment, and are calculating to continue here a few weeks, for the purpose of studying the Indian language with Mr. Williams. Brother Pixley joins with them. At a meeting for business this evening, it was agreed that we set apart the 25th day of December next, as a day of thanksgiving and Prayer.

Death of Mr. Seeley.

Thursday, Nov. 22d.—This morning brother Seeley seemed to be as comfortable as could be expected. At 11 o'clock, he was taken out of his bed for the purpose of having it made. He was apparently refreshed by the change; but in the after part of the day, his countenance suddenly altered. His eyes were set, and he became speechless, and in a short time, gave up his immortal spirit to the God who gave it. Thus death is making ravages among us, and lessening our numbers for the labours of the Mission.

Friday, Nov. 23d.—This day we attend the funeral of brother Seeley. How solemn and instructive are the providences of God. Although he is afflicting us, yet his mercies are abundant, and entitled to our warmest gratitude. May we not be left to repine at the afflictions which are laid upon us, but may they, through Divine Grace, work within us the peaceable fruits of righteousness.

Tuesday, Nov. 27th.—This evening met for business. Resolved, That by the consent of brother Jones, he take our children to his own house, and school them. Considering the situation of our family, the present state of the health of our physician, and the liability that he may be sick, as well as others, we therefore Resolved, That brother Montgomery turn his attention to the study of physic, as he can find leisure.

Wednesday, Dec. 6th.—Since the 28th of November, nothing material has taken place. Our sick generally are gaining very fast, and we hope the Family will soon enjoy a comfortable state of health. The business of erecting our buildings has gone on very prosperously, and we are all comfortably situated in our log cabins.

ANNIVERSARIES.

NEW-YORK FEMALE UNION SOCIETY FOR THE PROMOTION OF SABBATH SCHOOLS.

Sixth Anniversary.

This anniversary was celebrated in the Reformed Dutch Church in Nassau-Street, on Wednesday, the 24th of April. The exercises were commenced with Prayer, by the Rev. Mr. SOMERS, of the Baptist Church. The Annual Report was read by the Rev. Dr. MILNOR, of the Episcopal Church. An address was delivered by the Rev. Mr. SUMMERFIELD of the Methodist Church; and the concluding Prayer was offered up by the Rev. Mr. TRUAIR, of the Presbyterian Church. Several hymns were sung by the Scholars; and the whole of the exercises were highly appropriate and interesting.

NEW-YORK AUXILIARY FEMALE BIBLE SOCIETY.

Sixth Anniversary.

This Anniversary was celebrated at the City Hotel, on Thursday, the 25th of April. At the request of the Society, Gen. MATTHEW CLARKSON, the first Vice President of the American Bible Society, presided on the occasion. The meeting was opened by the Rev. SELAH S. WOODHULL, with reading the 72d Psalm. The Annual Reports of the Society, and of the Juvenile Female Bible Association, were read by the Rev. Dr. MILNOR; and an appropriate Address was delivered by the Rev. WM. McMURRAY.

The receipts of the year amounted to 893 dollars, of which 63 dollars were paid into the Treasury by the Juvenile Female Association. In the course of the year, the sum of 700 dollars was presented to the National Bible Society, 780 Bibles and 100 Testaments were

distributed, and about 180 ladies were employed in ascertaining and supplying the wants of their respective districts.

SUNDAY SCHOOL UNION SOCIETY.

Sixth Anniversary.

The celebration took place on the afternoon and evening of Tuesday the 7th of May, at half past three o'clock, the Officers of the Society, and the Superintendents, Teachers, and Scholars convened at the Hospital, and moved in procession to the front of the City Hall. An address was then delivered by the Rev. J. M. MATHEWS, and rewards were delivered to the Scholars. The number of Scholars present on this occasion was computed at about three thousand. In the evening the Society and many of its friends met at the Methodist Church in John-Street. At 8 o'clock, RICHARD VARICK, Esq. the President, took the chair. The Annual Report was read, and the Officers and Committee were elected for the ensuing year. There are forty-two Schools connected with the Union, about 540 Superintendents, Teachers, and Visitors, and above 4000 Scholars.

PRESBYTERIAN EDUCATION SOCIETY.

Fourth Anniversary.

The Annual Sermon of this Society was delivered in the Presbyterian Church in Cedar-Street, on Sabbath evening the 5th of May, by the Rev. Mr. Cox. The Annual Meeting for the election of Officers was held on the following day in the Session Room of the Brick Church. The Hon. JONAS PLATT, one of the Justices of the Supreme Court of this State, was elected President, in the room of the Hon. ELIAS BOUDINOT, deceased.

THE UNITED FOREIGN MISSION- ARY SOCIETY.

Fifth Anniversary.

The fifth annual meeting of this Society was held in the City Hotel, Broadway, on Wednesday, May 8, 1822; the Hon. STEPHEN VAN RENSSELAER, President of the Society, in the Chair.

The Meeting was opened with Prayer, by the Rev. Dr. PORTER, of Catskill, New-York.

The Annual Report was read by Mr. Z. LEWIS, the Secretary for Domestic Correspondence, aided by the Rev. Dr. MILLEDOLER, Secretary for Foreign Correspondence.

On motion of the Rev. Dr. ALEXANDER PROUDFIT, of Salem, Washington County, New-York, and seconded by the Rev. ELIHU W. BALDWIN, of this city.

RESOLVED,

That the Report now read be accepted, and that it be printed by the Secretary for Domestic Correspondence.

On motion by the Rev. THOMAS DE WITT, of Dutchess County, seconded by the Rev. STEPHEN N. ROWAN, of this city.

RESOLVED,

That the thanks of this Society be presented to Auxiliary Societies; to Congregations which have made their Ministers Members for Life, and those which have made collections at the Monthly Concert of Prayer; and to all who, by contributions in money, or in any articles for the support and comfort of the Mission Families, have aided the operations of the Society during the past year.

The Treasurer's Statement of Accounts was ordered to be published with the Annual Report.

In the evening, the Annual Sermon was delivered in the Reformed Dutch Church, in Nassau-street, by the Rev. Dr. JOHN B. ROMEYN. The introductory Prayer was offered up by the Rev. JOHN KNOX, and the concluding Prayer by the Rev. PASCHAE N. STRONG.

AMERICAN BIBLE SOCIETY.

Sixth Anniversary.

The Officers and Managers of the Society met at their room in the New-York Institution, on Wednesday afternoon, to receive the Delegates and communications from Auxiliary Societies. On the following Morning, they met at the same place, at 9 o'clock. The Meeting, with the reading of the 133d Psalm, was opened by the Rev. Dr. RIPLEY, of Greensfarms, Connecticut. After the preparatory business was arranged, they moved in procession to the City Hotel. At ten o'clock, Gen. MATTHEW CLARKSON, the first Vice President, took the chair, supported by RICHARD VARICK and JOHN BOLTON, Esqs. Vice Presidents. The Meeting was opened with the reading of lxth chapter of Isaiah, by the Rev. BENJAMIN MORTIMER of this city. An Address from the Hon. JOHN JAY, President, was read by his son, Peter A. Jay, Esq. An abstract of the Treasurer's accounts was read by WM. W. WOOLSEY, Esq. Treasurer. The Annual Report was read by the Rev. SELAH S. WOODHULL, Secretary for Domestic Correspondence. A number of resolutions were then proposed and seconded, and addresses delivered by the following Gentlemen:—the Rev. Dr. BATES, President of Middlebury College, Vermont; the Rev. F. C. SCHAEFFER, of the Evangelical Lutheran Church in this city; the Rev. Mr. How, of New-Brunswick, N. J.; the Rev. ROBERT B. E. McLEOD, of this city; the Rev. ELIJAH WATERMAN, of Bridgeport, Con.; H. KETCHUM, Esq. of this city; WM. JAY, Esq. of Bedford, N. Y.; the Rev. THOMAS DE WITT of Dutchess County, N. Y.; and the Rev. Mr. SOMERS, of this city. An abstract of the Annual Report, and of the Addresses delivered on the occasion, will be given in our future numbers.

UNITED DOMESTIC MISSIONARY SOCIETY.

WE are happy to announce the formation of this Institution, by a Convention of Delegates from various sections of this State. The object and the plan, are sufficiently explained in the proceedings of the Convention, which we shall now lay before our readers. We cannot omit to congratulate the religious Community, on this auspicious event. The time has indeed arrived, when Christians of different denominations, holding to the same essential doctrines, can yield unessential points, and unite in sending Ministers of the Gospel to the destitute settlements of our country. And we trust that the day is rapidly approaching, when, throughout the Christian world, there shall be but *one fold*, as there is but *one Shepherd and Bishop of souls*.

Since the adjournment of the Convention, the "Young Men's Missionary Society of New-York," and the "Evangelical Missionary Society of New-York," have both acceded to the union. Their funds, resources, and Missionaries, will immediately be transferred to the United Domestic Missionary Society, and its executive Committee will commence their operations with from fifteen to twenty Missionaries already in the field.

It is expected, that Auxiliary Societies will be formed in various parts of the country, and that the important object of Domestic Missions, will be carried on with a spirit of enterprise and energy, worthy of this State, and of the present age.

PROCEEDINGS OF THE CON-
VENTION.

The Convention met in the City of New-York, on the 10th of May, 1822.

PRESENT,

Rev. ALEXANDER PROUDFIT, D. D.
from the Northern Missionary Society.

Rev. DAVID PORTER, D. D. from the
Missionary Society of the Middle
District.

Rev. WILLIAM R. WEEKS and Rev.
JAMES SOUTHWORTH, from the East-
ern Division of the Youth's Mission-
ary Society of the Western District.

Rev. DIRCK C. LANSING and Rev. BEN-
JAMIN STOCKTON, from the Middle
Division of ditto.

Rev. STEPHEN PORTER, from the West-
ern Division of ditto.

Rev. ELIHU W. BALDWIN, and Mr.
ELEAZAR LORD, from the New-York
Evangelical Missionary Society.

Rev. JAMES M. MATHEWS and Mr. JOHN
D. KEESB, from the Young Men's
Missionary Society of New-York.

Rev. ELISHA YALE and Rev. WILLIAM
CHESTER from the Presbytery of
Albany.

Rev. HENRY DWIGHT, and Mr. ABRA-
HAM B. HALL, from the Genessee Mis-
sionary Society.

Rev. JOHN SMITH and Rev. JOHN TRU-
AIR, from the Union Society for Do-
mestic and Foreign Missions.

A number of gentlemen, from differ-
ent parts of the country, not expressly
commissioned as delegates, attended
the Convention, and took part in its de-
liberations.

Rev. Dr. PROUDFIT was appointed

President, and Mr. JOHN D. KEESE, Secretary.

The meeting having been opened with prayer; it was stated that the Convention had been called for the purpose of forming a Missionary Society, on such a plan as to unite the friends and patrons of domestic missions, and concentrate as far as possible, the efforts of societies now in operation; and the following resolution was unanimously adopted:

Resolved, That it is expedient to form a Domestic Missionary Society.

The Convention then proceeded to consider the general principles upon which the institution should be established, and having agreed on all the important articles of association, they appointed a committee to arrange them in the form of a Constitution. This committee, consisting of Rev. Dr. PROUDFIT, Rev. Dr. PORTER, and Rev. Mr. LANSING, reported a Constitution, which, after being amended, was unanimously adopted, and signed by the members of the Convention.

The Officers and Directors contemplated in the Constitution, were then chosen; some of them, however, from the multiplicity of their previous engagements, resigned, and the vacancies were filled at the first meeting of the Board.

It being understood that the Young Men's Missionary Society, and the Evangelical Missionary Society in this city, were disposed to unite in the institution now formed, the following resolutions were unanimously adopted:

Resolved, That this Convention affectionately invite the two Domestic Missionary Societies in this city to become members of this institution.

Resolved, That it be recommended that the relations which the members of those societies sustain to their respective institutions, be transferred to this Society.

Resolved, That in the event of the

above recommendation being carried into effect, the existing engagements of those societies respectively shall be fulfilled by this Society.

The Board of directors were instructed to meet for the purpose of appointing the executive Committee, and taking measures for publishing the proceedings of the Convention, and fulfilling the design of the institution: and the Convention was then dissolved, and the meeting closed with prayer.

CONSTITUTION

Of the United Domestic Missionary Society, Adopted May 10, 1822.

ARTICLE I.

This Society shall be denominated THE UNITED DOMESTIC MISSIONARY SOCIETY.

ARTICLE II.

The object of this Society shall be to spread the Gospel among the destitute, and also to assist congregations that are unable to support the gospel ministry.

ARTICLE III.

The officers of this Society shall be a President, Vice Presidents, thirty Directors, a Treasurer, a Corresponding Secretary, and a Recording Secretary; who shall be annually chosen by the Society. They shall have power to enact their own by-laws: to supply vacancies which may occur in the Board; and to appoint honorary Directors and Vice Presidents, in testimony of respect for eminent services. Seven shall constitute a quorum at any meeting regularly convened.

ARTICLE IV.

The Officers and Directors shall appoint an executive Committee, of thirteen, (including the Treasurer, the Corresponding Secretary, and Recording Secretary,) residing in the city of New-York, and its vicinity; five of whom shall be a quorum at any meeting regularly convened. This Committee shall have power to appoint Missionaries, and prescribe the field of their labours; shall have the control of the funds; and shall create such agency or agencies for appointing Missionaries, and for other purposes, as the interests of the institution may require.

ARTICLE V.

The Treasurer shall give bonds, annually, to such amount as the Executive Committee think necessary.

ARTICLE VI.

Any Missionary Society may become auxiliary by agreeing to pay into the treasury of the parent institution its surplus funds, and may send a delegate to attend the meetings of the Society and Board.

ARTICLE VII.

Every auxiliary Society shall be entitled to a Missionary, or Missionaries, to labour, in such field as it may prescribe, to at least the amount of moneys it shall raise.

ARTICLE VIII.

The officers of auxiliary Societies shall, ex-officio, be members of the Board of Directors.

ARTICLE IX.

The commissions of all Missionaries shall be signed by the Chairman and Secretary of the Executive Committee.

ARTICLE X.

Any person may become a member of this Society, by paying, annually, into the treasury, three dollars, or thirty dollars at one time; and may become a Director by paying fifty dollars.

ARTICLE XI.

The Society shall meet, annually, in the city of New-York, on the Friday immediately following the second Thursday in May.

ARTICLE XII.

This Constitution shall not be altered without a vote of two-thirds of the members present at an annual meeting.

OFFICERS AND DIRECTORS FOR THE
ENSUING YEAR.

PRESIDENT.

Hon. Stephen Van Rensselaer, *Albany*.

VICE-PRESIDENTS.

Col. Henry Rutgers, *New-York*.

Col. Richard Varick, *New-York*.

Hon. Jonas Platt, *Utica*.

Hon. John Woodworth, *Albany*.

George Huntington, Esq. *Utica*.

Rev. John H. Livingston, D. D. *New-Brunswick, N. J.*

Rev. Archibald Alexander, D. D. *Princeton*.

Robert Ralston, Esq. *Philadelphia*.

DIRECTORS.

Rev. Henry Davis, D. D. *President of Hamilton College.*

Henry Dwight, *Geneva*.

John Chester, D. D. *Albany*.

Jacob Van Vechten, *Schenectady*.

John F. Schermerhorn, *Schoharie*.

David Porter, D. D. *Catskill*.

Alexander Proudfit, D. D. *Salem*.

Gardner Spring, D. D. *New-York*.

Philip Milledoler, D. D. *New-York*.

C. C. Cuyler, *Poughkeepsie*.

Elihu W. Baldwin, *New-York*.

John Knox, *New-York*.

Selah S. Woodhull, *Brooklyn*.

Miles P. Squier, *Buffaloe*.

William M'Murray, *New-York*.

Seth Willison, *Durham, New-York*.

James M. Mathews, *New-York*.

Samuel H. Cox, *New-York*.

Henry Smith, *Camden, New-York*.

Dirck C. Lansing, *Auburn*.

Eliphalet Nott, D. D. *President of Union College.*

Hon. Samuel M. Hopkins, *Albany*.

Thomas B. Cooke, *Catskill*.

Hiram Horton, *Malone, Clinton Co.*

Mr. John D. Keese, *New-York*.

Guysbert B. Vroom, *New-York*.

Simeon Hyde, *New-York*.

John Nitchie, *New-York*.

Henry Andrew, *New-York*.

James O. Morse.

TREASURER.

Peter Hawes, *William, corner of John-Street, New-York*.

CORRESPONDING SECRETARY.

Eleazar Lord, *No. 26 Wall-Street, New-York*.

RECORDING SECRETARY.

Stephen Lockwood, *No. 432 Pearl-Street, New-York*.

EXECUTIVE COMMITTEE, APPOINTED BY
THE BOARD OF DIRECTORS, MAY 14,
1822.

John D. Keese, *Chairman*.

Rev. William M'Murray.

Rev. Samuel H. Cox.

Rev. James M. Mathews.

Rev. Elihu W. Baldwin.

Mr. Thomas Webster.

Mr. Guysbert B. Vroom.

Mr. John Nitchie.

Mr. Archibald Falconer.

Mr. Knowles Taylor.

MEMBERS EX-OFFICIO.

Peter Hawes, *Treasurer*.

Eleazar Lord, *Corresponding Secretary*.

Stephen Lockwood, *Recording Secretary*.

ADDRESS

Of the Directors of the United Domestic Missionary Society to the Christian Public.

BRETHREN,—It is our privilege to see the day, when Christians of different communions are beginning practically to recognise their obligations to preach the gospel to every creature. It is now understood, that the command which the blessed Saviour gave his disciples to this effect, was not meant to be limited to them, nor to their contemporary fellow-labourers and immediate successors, but that it has rested upon the church through every subsequent age, and now rests upon protestant Christians, in all the freshness of its first authority. The spiritual circumstances of the great majority of mankind, and especially the entreaties for Christian instruction, which are heard from every quarter of the world, have penetrated the hearts, and opened the hands, of the benevolent and pious. Multitudes of devoted youth are now either coming up to the help of the Lord against the mighty, or are in a course of diligent preparation for his service. The holy enterprise will go forward, until the waters of life shall flow to every land, and “all flesh shall see the salvation of God.”

But the command, to preach the gospel to every creature, does not claim our prayers and religious charities exclusively for the pagan world. Within the bounds of this highly favoured country, there are not only many infant churches and congregations, which have need of immediate *encouragement* and *assistance* in supporting Christian ordinances, but innumerable villages, and newly settled districts, which have never enjoyed them. Every year serves to *disclose*, if not to *augment*, the spiritual wants of our new settlements. Unless something of a more efficient character, and upon a broader scale, be attempted on behalf of the waste places

of Zion, and of our brethren in the interior, we must expect to see some of the fairest portions of the country become a prey to infidelity and vice.

It should be acknowledged, to the honour of our holy religion, that the churches have not been altogether indifferent to this momentous subject. Many of you have doubtless contributed liberally and often, to provide the means of instruction to the destitute. A considerable number of missionary associations have been formed in different places, which have sent into the field many faithful servants of Christ. We have observed these well-timed charities, and seen their cheering results, in the formation of numerous churches, and the revival of pure religion, in almost every direction. Still, it must be added, that too many of these benevolent exertions have proved desultory and ephemeral; and all have, in some measure, failed of their proper influence, from want of concert among those engaged in the work of missions. While some destitute regions have been regularly visited by missionaries of different societies, others, equally in want of missionary aid, have been passed by, and suffered to remain unexplored. The Christian public at large is, at this moment, almost wholly ignorant of the moral condition of some portions of the western country. Nor is it reasonable to expect, that a complete survey should be made even of the moral wastes in a single state, except under the auspices of a general Missionary Society. Much less can it be expected, that any, but such a society, will be able to apportion the missionary services actually bestowed to the religious wants of the people.

The formation of such a society was also called for, as a measure admirably calculated to excite a fresh, and more extensive interest, in the cause of domestic missions. The way is thus prepared for circulating widely important information on the subject, making the

most effectual appeals to the charitable, and forming the greatest number of efficient auxiliary associations. It is clearly possible, that, by uniting in this one enterprise every church and congregation of our communions, we should pervade all these destitute places, and eventually supply every section of the country with the preached word.

It would be easy to expatiate upon the principles of the constitution, as providing for the most efficient co-operation of all the branches of this Society, at the same time that it secures to the auxiliaries every privilege in regard to the application of their funds.

We might dwell on the advantages likely to flow from adopting an uniform system of missionary operations, as well as from concentrating in one great institution, the information, practical wisdom, and active talents, which must command the confidence and patronage of the public. It is delightful, and encouraging to every friend of missions, to believe, that it will also unite, on its behalf, the prayers of many who do not plead in vain with Israel's God. But these circumstances are too obvious to have escaped your thoughts. The perfect harmony of the Convention on all these points, admonishes us not to occupy your time with unnecessary arguments and illustrations.

It then remains, that, in the spirit of Christian philanthropy, and with entire reliance on divine grace, we make a vigorous experiment of what can be effected for the destitute in our land. Our encouragement to do this, is as great and precious as Christ's promise, "Lo, I am with you alway, even to the end of the world," is unequivocal and sure. It is as much our privilege, as it is our bounden duty, to proceed in this labour of love. The Saviour has said, "it is more blessed to give than to receive;" and we are elsewhere assured, that "he that watereth shall be watered also himself." With this gracious promise,

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the providence of God to his visible church is observed remarkably to accord. He has ever imparted the most desirable prosperity, the greatest measure of divine influence, to those communions and churches which have been peculiarly active in disseminating his gospel. In this country, particularly, the churches have been watered in proportion to their missionary efforts. Were they all to unite their supplications and zealous endeavours in this cause, he would doubtless pour out upon them an abundant blessing; a little one would become a thousand, and a strong one a mighty nation.

In this confidence, the Directors make their appeal to the Christian public, on behalf of that glorious Gospel, which was never meant to be restricted to any one nation or class of society, but was intrusted to the church militant to be propagated throughout the whole world; on behalf of the destitute sections of our own country, of the dwellers in the new settlements, the emigrants from our cities, our churches, and our domestic altars, who now desire in vain the Christian privileges which they once enjoyed; on behalf of multitudes of precious souls, descending to perdition through lack of knowledge; and of other, and still greater multitudes, who will come after them, and be educated in the ways of holiness, or of sin, according as we either espouse or neglect the cause of domestic missions; on behalf, dear brethren, of your own communions and churches, whose zeal in this pious work will never be overlooked, nor suffered to pass unrewarded. We could indeed multiply arguments on this momentous topic. God forbid that any considerations of interest, any sectarian prejudices, or local jealousy,—and, above all, any unfeeling indifference to the circumstances of thousands of our countrymen, without hope, and without God in the world,—should close our ears and our hearts against the earnest cry from the

destitute; "Give unto us the bread of heaven, that we may live: Send us faithful Ministers of the Lord Jesus, who shall guide us in the way which our fathers trod, that we may hereafter enter with them into rest."

The Directors would earnestly com-

mend the cause of the Society to the benevolence of the friends of Missions, and entreat their active co-operation in the formation of Auxiliary Societies, communicating information, and promoting, by every means, the object of the institution.

Miscellanies.

A Narrative of the State of Religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut and Massachusetts, and the General Convention of Vermont, during the last year.

The General Assembly, in sending to the churches the annual narrative of the state of religion within their bounds, wish them *grace, mercy, and peace from God our Father, and Jesus Christ our Lord.*

We have much reason to offer our thanksgivings to the Great Head of the church for the many tokens of his love, with which he has visited that portion of it, which is in our land, during the past year. He has given many convincing proofs, that he has been present with the assemblies of his people to bless them, by bestowing upon them the sanctifying influences of His Holy Spirit. Him we acknowledge and adore as our Redeemer and head, as the foundation of our hopes and the source of all grace, and we ascribe *glory and dominion to Him that loved us, and washed us from our sins in his own blood.*

But while there are many reasons for thankfulness and rejoicing, there is much also to be deplored.

It is with deep sorrow, that the Assembly have heard numerous complaints of lukewarmness and conformity to the world, among professing Christians. The neglect of family prayer, the want of zeal for extending the interests of the Redeemer's kingdom, attachment to the world, conformity to its sinful customs and pleasures, and in some few instances, dissensions and backslidings prove that these complaints are but too well founded. Such professors seem to have forgotten the deep obligations which they are under, from their own voluntary engagements of

obedience to God, and from the dying love of Him who gave himself for them, to redeem them from all iniquity; that the God whom we serve is "a jealous God;" and that the sins of his professing people are peculiarly hateful to him. We affectionately, and yet solemnly call upon them to *remember from whence they are fallen, and to repent and do their first works; to be watchful and strengthen the things which remain, that are ready to die.*

In some parts of our land, attempts are made to propagate the most pernicious errors. With a zeal worthy of a better cause, and under lofty pretensions to superior rationality and to deeper discoveries in religion, some are endeavouring to take away the crown from the Redeemer's head; to degrade Him who is the mighty God and the Prince of life, to a level with mere men, and to rob us of all our hopes of redemption through his blood. Pretending too, a more expanded benevolence to man, and more ennobled ideas of the goodness and mercy of God, they assiduously propagate the sentiment, that all men will ultimately obtain eternal happiness, however sinful their present temper and conduct may be, without any regard to the cleansing of the blood of atonement, or the sanctifying influences of the Spirit of God. Believing that these sentiments are utterly subversive of gospel truth and holiness; that they are alike dishonouring to God, and destructive to the present and eternal welfare of men, we cannot but affectionately warn you against them. *Beware brethren, lest ye also being led away with the error of the wicked, fall from your own steadfastness. Cherish an ardent attachment to the truth which is according to godliness: and seek to experience in your own souls its sanctifying influence.*

The gross vices of intemperance, profane swearing, Sabbath breaking,

and gambling, still extensively exist. The excessive use of spirituous liquors continues to produce the most deplorable effects, and threatens still greater injury. That such crimes should any where exist is matter of astonishment and sorrow. They prove that man has deeply apostatized from God: and that our nature is both degraded and depraved.

But there is one subject to which the Assembly advert with the most painful feelings. Vast sections of our country, particularly our frontiers, are destitute of the stated means of grace, and are loudly calling upon us in the words of the man of Macedonia, *come over and help us*.

In the Presbytery of Niagara, which consists of twenty-six congregations, there are but four which have pastors. In the Presbytery of Genessee, which consists of nineteen congregations, two only have pastors, and of these two, but one enjoys the stated preaching of the gospel more than half the time. In the Presbytery of Bath, the churches are few, and most of them feeble and destitute of the ministry of the word. There are but six ministers in nearly as many counties. Multitudes are evidently living without God in the world, and paying not even an outward respect to the institutions of the gospel. In many families the Scriptures are not to be found, and in too many instances, little or no desire is shown to possess them. In many places no meetings for the public worship of God are held; and in many others, such meetings are thinly attended. In the Presbytery of Champlain, many towns are destitute of a preached gospel and church privileges; and in the Presbytery of Susquehanna, which spreads over an extensive country, among twenty-six congregations, which are widely scattered, there are but ten ministers. Of twenty-nine congregations which belong to the Presbytery of Erie, twenty-one are destitute of a stated ministry; and of thirty-three congregations which belong to the Presbytery of Louisville, more than half are in the same destitute condition. In the Presbytery of Union, two or three times the present number of ministers are needed, to supply the spiritual wants of that portion of our church. In the Presbytery of Grand River, which consists of twenty-nine congregations, there are but twelve ministers. The Presbytery of West Tennessee, which spreads over a large tract of country, and embraces within its bounds a population of 310,000 in-

habitants, has only fourteen ministers belonging to it; and there is not a single licentiate within their bounds. The few missionaries who have passed through this region have been well received, and much solicitude is manifested by the people to obtain the labours of a zealous and enlightened ministry. That section of our church which is contained within the bounds of the Presbyteries of Missouri and Mississippi, loudly calls for the attention of the Christian public. The Presbytery of Missouri extends over a country of nearly 300 miles square, and contains upwards of 120,000 inhabitants: and much of it is still a moral waste. Thousands are crying for the bread of life, and there is reason to believe that many new churches might be formed, if there were a sufficient number of faithful and devoted ministers. The Presbytery of Mississippi too, covers a vast extent of country, embracing the two states of Mississippi and Louisiana, the population of which, must considerably exceed 200,000 souls. Though covering such a vast extent of country, and embracing so large a population, only eight ministers belong to it, and only four licentiates are under its care. Several towns of importance which are rapidly increasing in population and wealth, present most interesting stations for missionary labours. Among these, New-Orleans deserves to be particularly mentioned, as presenting a field for exertions truly astonishing for magnitude, interest and difficulty. It contains 46,000 inhabitants, and is annually growing in resources of all kinds. The short ministry of Mr. Larned we have reason to believe was very useful, and while we affectionately sympathize with the congregation in that city, on the loss of their late esteemed pastor, we offer our prayers to God, that he would speedily bestow on them another faithful pastor to supply his place. The Presbytery of Georgia, which extends over more than half the state of Georgia, and consists of but eight ministers; and the Presbytery of Concord, contain within their bounds, extensive tracts of country, where the ordinances and institutions of religion are hardly known.

In most of these destitute parts of our country, pernicious errors are assiduously and successfully propagated; and in all of them gross immoralities abound. Removed from the benign influence of the gospel of Jesus, without its powerful restraints, destitute of Sabbaths and Sanctuaries, unchecked by the solemn admonitions, and un-

cheered by the glorious hopes of the gospel, multitudes there live in sin, and die in impenitence. Seldom does the herald of salvation raise his inviting voice among them, and seldom do the sounds of prayer and praise ascend as grateful offerings to heaven. And these are our brethren: bone of our bones, and flesh of our flesh; many of their fathers worshipped with our fathers in the same Sanctuary, and with many of them we have gone up to the house of God. Surely their claims upon our christian liberality are peculiarly strong: and we cannot suffer their earnest requests that we would send them the word of life, to be refused.

It is truly gratifying to learn, that a very earnest desire is felt, and a laudable zeal shown, to obtain the gospel ministry in these destitute parts of our land. Many of the followers of Jesus offer up to him their fervent prayers, that he would send among them faithful labourers; and Sabbath-day schools, and Missionary, and Education Societies, have been in some places established. In some instances, the destitute congregations persevere in maintaining public worship; and there is an increasing attention to the means of grace. We have heard, too, with pleasure, that in many of these destitute parts of our land, ministers have frequently gone forth in company, two or three at a time, and preached, and visited, and God has greatly blessed their labours.

But, we turn to contemplate more pleasing subjects. It cannot but be gratifying to the friends of the Redeemer's kingdom, to learn, that, with few exceptions, the statements which we have received from the different Presbyteries, represent the interests of religion to be on the increase.

Infidelity is scarcely any where openly professed. The churches are generally walking in peace. There is generally an increased attention to the public ordinances of worship; and many new congregations have been organized, and new churches erected throughout our country. Several of these have been built in regions, where but a short time since was nothing but a waste wilderness, uninhabited by civilized man.

The monthly concert for prayer is generally observed. Bible classes and the catechetical instruction of youth, are still continued with the most beneficial effects. Baptized children with their parents, have in many instances been convened, and reminded of the solemn obligations imposed upon them, by the baptismal covenant. Praying

societies are very generally established. Sabbath-day schools are numerous, and flourishing, and thousands of youth, who probably would otherwise have grown up ignorant and vicious, have by means of these institutions been instructed, and fitted to make useful members of society.

Liberal patronage has generally been extended to the various benevolent and pious institutions, which are established within our bounds, and many Missionary, and Education, and Bible Societies are flourishing. It has given the Assembly unfeigned joy, to hear of the very flourishing condition, and the increasing prosperity of the American Bible Society. During the past year a considerable addition has been made, both to its funds, and to the number of auxiliary societies connected with it. We offer our fervent prayers that the blessing of the God of heaven may rest upon it. Several societies for the education of poor and pious youth, who have the gospel ministry in view, have been established during the past year; and the churches appear in some degree to be awakening to a sense of the importance of this subject.

It is with pleasure that we notice the formation of several Missionary Associations of young men. The Young Men's Missionary Society at Richmond, is entitled to particular notice. During the last year they have employed eight missionaries, and have expended in their support about one thousand dollars.

The students in the University of North Carolina, who are members of the Dialectic Society, have generously engaged to contribute \$250, payable in five years, towards endowing a professorship in the Theological Seminary at Princeton. It deserves also to be mentioned, that several children in the Island of Ceylon and in other places, are clothed, and fed, and instructed by the contributions of pious females, residing within our bounds.

From the report of the Board of Missions, the Assembly are gratified to learn, that the missionary concerns of our church, appear to be crowned with the blessing of God. The number of missionaries is increasing, though by no means sufficiently to meet the growing demands of a rapidly increasing population. Our Seminary at Princeton is yearly furnishing valuable missionaries, whose labours are received with gratitude, and accompanied with a blessing. Under these circumstances it is hoped that the churches will not fail to take

up annual contributions for the missionary fund, to the application of which the Presbyterian interest is so much indebted.

It is also gratifying to learn, that God still blesses, with the influences of his Spirit several of our Colleges. Hamilton College has about 100 students, a majority of whom are pious. Union College has about 240 students, and of these about 70 are hopefully pious.

But we have not only to rejoice in the general increase of the interests of religion, there are also special reasons for thankfulness. On many of our congregations God has been pleased to pour out his Spirit, and to grant them times of revival and refreshing. The congregations of West Bloomfield, Lima, Avon, Groveland, Nunda, Richmond, Livonia, and especially Mount Morris, in the Presbytery of Ontario—of Phelps, Lyons, and Junius 2d, in the Presbytery of Geneva—of Otis, Onondaga 1st and 2d, Pompey 2d and 3d, and Camillus, in the Presbytery of Onondaga—of Winfield, Whitesborough, Mexico, and New Haven, in the Presbytery of Oneida—of Cooperstown and Springfield, in the Presbytery of Otsego, while in Cherry Valley there has been a constant ingathering of the fruits of the late revival—of Sackett's Harbour, Watertown, 1st and 2d Society in Adams, Lorrain, and Rodman, in the Presbytery of St. Lawrence have been visited with the special influences of the Holy Spirit. At the military post at Sackett's Harbour, several of the private soldiery have been subjects of the work. In the Presbytery of Champlain, revivals have been experienced in the congregations of Plattsburg, Chazy, Champlain, and Constable, and also in the congregation of Windham, in the Presbytery of Londonderry. Though the late powerful revivals do not continue in the Presbytery of Albany, yet their precious fruits remain. With very few exceptions, the subjects of these revivals continue steadfast in the faith, and attentive to the duties of religion.

In the Presbytery of Troy, the congregation of North Pittstown; in the Presbytery of North River, the congregation of Smithfield; and in the Presbytery of Long Island, the congregations of Union Parish, Sagharbour, Easthampton, Bridgehampton, and Southampton, have also been blessed with revivals.

In the Presbytery of New-York the blessings of divine grace have extended

to many congregations, and seem to be extending to others. The congregations of the Brick Church, the Orange-street Church, the Spring-street Church, and the Church at Corlaer's Hook, have largely partaken of the blessed influences of the Holy Spirit.

In the congregations of Ramapo, Roxbury, Chatham, and Morristown, in the Presbytery of Jersey, and Gibson, and Silver Lake, in the Presbytery of Susquehanna, the Lord is making glorious displays of the power of his grace; while in the last Presbytery, Westmoreland, Wilkesbarre, Wyalusing, Kingston, Bridgewater, and Great Bend, have been favoured with less powerful, but very encouraging operations of divine grace.

Several of the Presbyteries in the Synod of Pittsburg, have been engaged in special efforts for the revival of religion, and in several of the congregations of the Presbytery of Redstone, and some others, considerable religious excitements have prevailed, and very encouraging additions have been made to the churches.

In the Presbytery of Philadelphia, a revival has been mercifully granted to the congregation of the first Presbyterian Church, in the Northern Liberties; and revivals have also been experienced in the congregations of St. Georges, Charlestown, and Newcastle, and especially in the second Church of Wilmington, in the Presbytery of New-castle.

A number of the congregations in the Presbytery of Portage—among which, Talmadge, Windham, and Brownhelm, are particularly named; and the first Presbyterian Church of Richmond, in the Presbytery of Hanover, have also shared in the blessings of these revivals.

In the Presbytery of Abingdon, though there has been no special revival; yet, there have been, within the last year, larger additions than usual to the communion of the Church, especially in the united congregations of Mount Bethel and Providence.

The congregations of Eno and Little River, the Church of Cross Roads, of Buffalo, and Allemance, of Oxford, and other churches of Granville county, and of Hillsborough, in the Presbytery of Orange,—of Buffalo, in the Presbytery of Fayetteville,—of Bethany, Back Creek, and Unity, in the Presbytery of Concord, have also been blessed with the reviving influences of the Holy Spirit. In the congregations of the

last named Presbytery, it is believed that nearly two hundred persons have experienced the renewing influences of the Spirit of God, and a large proportion of these are the children of pious parents, a number of whom are training up for the ministry of the gospel.

The same benign effects which have attended past revivals have attended these. Professing Christians have been awakened to zeal and devotedness to the cause of Christ. And though the operations of the Holy Spirit, on the minds of sinners, have been diversified, yet generally they have felt deep and pungent convictions of sin, accompanied with a sense of their undone condition as transgressors of the divine law, and a discovery that salvation can be found only in Christ. Deep silence has prevailed in the religious assemblies.

This blessed work has been confined to no particular age, or sex, or class of society. Blooming youth, and hoary age—the child seven years old, and the sinner weighed down with the sins of threescore years and ten—the infidel, the profane, and the mere moralist—have all been brought to a sense of their lost condition; have been made to bow to the sceptre of the Prince of Life; have sought salvation from his hands, as his free gift; and, we trust, have found deliverance to their souls, through his peace-speaking blood.

Among the means which God, in his sovereign good pleasure, has blessed, to the producing of these blessed effects, special prayer, on the part of his people deserves first to be mentioned. In many congregations, particular days have been set apart for fasting and prayer. Concerts for prayer have been held by private Christians, and they have frequently met in religious societies at the rising of the sun.

Pastoral visitation from house to house, and, also, visitations by private Christians, with personal conversation on the concerns of eternity, have been greatly blessed.

In the preaching of the word, the spirituality of God's law, and its tremendous curse denounced on sin, have been explained and pressed on the consciences of sinners; they have been warned of their inability to work out a justifying righteousness of their own, and have been solemnly exhorted to immediate repentance and faith in Christ.

The fruits of these revivals have been exhibited in the moral reformation produced in the lives of those who

have been their subjects; and in an increase of the spirit of prayer, and of liberality, in the support of the gospel.

From the General Association of Connecticut, we learn, that the churches in that state, are not only gathering the fruits of the late extensive revivals, but, that the Lord is mercifully extending his work of grace to many other congregations. A large proportion of the members of the mission school, at Cornwall, give good evidence of piety, and the establishment answers the most sanguine expectations of its founders and friends. Arrangements are making for the extension of the Theological department of Yale College, with hopeful prospects of success.

From the General Association of Massachusetts, we learn, that there is much reason for thankfulness on account of the manifestations of the divine presence and blessing. There have been, in that part of our country, great revivals of religion in the county of Berkshire. More than 300 young men have been assisted in obtaining an education, by the American Education Society, since its commencement. A missionary spirit is much increased, and in Plymouth and Norfolk counties, a Palestine Missionary Society is established, which supports a missionary to the Holy Land. The Andover Institution still flourishes, and contains 132 students.

From the General Convention of Vermont, we learn, that the interests of the Redeemer's kingdom are greatly on the increase in that state. It is true, the want of faithful pastors is felt. Of 171 churches, connected with the Convention, near half are vacant. Still the cause of religion is advancing. Through the past year there have been great and powerful revivals, in 50 towns, in each of which from 15 to 200 persons have been received into the churches. These revivals still continue, in many places. It is supposed that about 2500 persons have joined the churches during the past year. In Middlebury College there has been a revival among the students, and two-thirds of their number are hopefully pious. The spirit of missions is increasing in the state. Education societies are also formed, and one of these societies in two years, afforded assistance to 40 young men.

We have heard, with pleasure, of the exertions which are made in many of our cities, to promote the spiritual welfare of Seamen, and of the success

which has attended these exertions. Places of worship for mariners, are opened in several of our seaport towns, and both mariners themselves, and their families, have received great benefit from attending the public ordinances of the gospel. The Assembly recommends to the ministers and members of our churches, to encourage and promote these useful institutions.

The Theological Seminary at Princeton, continues to enjoy the smiles of the great Head of the church. A missionary spirit is diffused among the students, and a few have already devoted themselves to the labours and privations of a foreign mission. The churches are already enjoying the fruits of this most important institution. The Theological Seminary, at Auburn, under the care of the Synod of Geneva, is flourishing; and efforts are also making, with encouraging prospects, to establish Theological Seminaries in other parts of our country.

The Assembly sincerely congratulates the churches, under its care, on the recent union which has been completed between the Presbyterian and the Associate Reformed Churches. We cannot

but cherish the hope that this union will be productive of the most beneficial effects, and that the great Head of the church will bless it to the promotion of the interests of his kingdom.

On the whole, the review of the past year is calculated to awaken the most lively sensations of gratitude, to the great Head of the church, for the blessings which he has bestowed upon it, and to excite us to more zeal and devotedness in his service. We rejoice in the spread of his gospel. *He shall have dominion from sea to sea, and from the river unto the ends of the earth.* Reviewing his mercies to his church in our land, we are constrained to offer to him our devout praises. *Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever; and let the whole earth be filled with his glory.—* AMEN AND AMEN.

Published by order of the General Assembly,

Attest,

WM. NEIL, Stated Clerk.

Philadelphia, May, 1822.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of May, 1822.

From Rev. R. Forest, collected in his church in Stamford, Delaware Co. N. Y.	\$24 18	Ohio, to constitute the Rev. A. O. Patterson a member for life by the Rev. Mr. Swift,	\$30 00
Rev. R. Forest's yearly subscrip.	3 00	Rev. R. F. N. Smith collected on a tour to the south and west,	300 00
The Sabbath School at Sackett's Harbour, by Dr. Milledoler,	5 00	Do. the first payment of his five year's subscription,	50 00
Donation from Stephen Van Rensselaer, Esq.	50 00	S. Lockwood, annual subscrip.	3 00
Collection at the Annual Sermon Dutch-Church, Nassau-St.	88 04	Jos. Barr, to educate two Osage youth who are to be named Wolmer Winnard and Henderson Pawling,	44 50
Auxiliary Society of Pompton Plains, N. J. by B. Roome, Tr.	6 00	Aux. Soc. of New Hackensack, Dutchess Co. by P. Seward,	50 00
Female Cent Soc. of Warwick, Orange Co. N. Y. by Mrs. D. Pelton, Treasurer.	16 00	Rev. J. Scrymgeour, Little Britain, Orange Co. N. Y.	10 00
John Roy, by do.	1 00	Miss M. L. Poe, Sec'y of Female Aux. Soc. of Green Castle, Penn. by Rev. J. Lind,	31 00
Auxiliary Society of Greens-farms, Con by W. H. Jessup,	15 00	Gentleman in Hudson, N. Y.	5 00
Monthly Concert at Rocky Hill, N. J. by C. C. Beatty,	7 00	Wilmington, Delaware, collected at the Monthly Concert in the 2d Presbyterian Church, by Rev. E. W. Gilbert,	19 50
C. Vandever's family Mission Box, of do. by do.	1 00	Miss J. B. of do. by do. avails of her industry,	7 00
Miss A. E. Denison, Treasurer of the Sackett's Harbour Sabbath School Society, by Rev. Dr. Proudfit,	5 00	Miss M. C. B. of do. by do. avails of do.	3 50
Mr. J. Tenbroeck, of Flatbush, Kingston, Ulster Co. N. Y. by Rev. C. D. Westbrook	100 00		
Female Cent Soc. of Sewichly,		Total,	\$974 72

CONTRIBUTIONS TO THE AMERICAN BIBLE SOCIETY,

*During the Month of March, 1822.**To constitute Ministers Members for Life.*

Rev. R. D. Hall, of Wilmington, Del. by the Ladies of the Episcopal Church there	\$30 00
Rev. S. W. Yongue, of Winnsborough, S. C. by the Female Benevolent Soc. of that place	30 00
Rev. B. Tappan, of Augusta, Me. by the Female Bible Soc. of that place	30 00
Rev. J. Marsh, of Haddam. Conn. by the Y. Men's Bible Soc. of that place	30 00
Rev. N. Gillet, of Hebron, Conn. by the Ladies of the Gilead Society	30 00
Rev. J. Richardson, of Hingham, Mass. by the Ladies of his Congregation	30 00
Rev. Francis Wayland of Boston, Mass. by the Ladies of First Baptist Society	30 00
Rev. James Sabine, of Boston, Mass. by the Ladies of Essex-street Church	30 00
Rev. Alex. Gunn, D. D. of New-York, by Abraham Van Nest	30 00

Director for Life.

Goldsborough Le Roy Banyer, by Mrs. Maria Banyer	150 00
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Laymen Members for Life.

Wm. Havemeyer of New-York	30 00
William F. Havemeyer, of N. Y. by his Father, William Havemeyer	30 00
Philip Battell, of Norfolk, Conn. by his Father, Joseph Battell	30 00

Donations from Auxiliary Bible Societies.

New-York Female Bible Society	178 47
Newark Bible Society, N. J.	80 00
Benson Young Ladies Bible Society, Vt.	40 00
Norfolk Bible Society, Va.	150 00
Fairfield District Bible Society, S. C.	75 50
Bedford County Bible Soc. Va.	80 00
Saratoga County Bible Soc. N. Y.	84 00

Donation from Bible Society not Auxiliary.

Connecticut Bible Society.	300 00
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Remittances from Auxiliary Bible Societies for Bibles, &c.

New-York Female Bible Soc.	535 43
Bergentown Bible Soc. N. J.	10 00
Wilkesbarre Female Bible Society, Pa.	10 50

Wilmington, Christiana, and Brandywine Hundreds Female Bible Society, Del.	\$116 00
Fairfield District Bible Soc. S. C.	151 00
Somerset County Bible Soc.	45 00
Providence Marine Bible Soc. R. I.	122 00
Chataque Co. Bible Soc. N. Y.	71 00
Philadel. Young Men's Bible Soc.	204 82
Fairfield Co. Bible Soc. Conn.	6 60
Chestertown and Kent Co. F. B. S. Md.	55 00
Smithfield Bible Society, N. C.	60 00
Charleston Marine Bible Soc. S. C.	168 00
Massachusetts Bible Society	611 93
Herkimer Co. Bible Soc. N. Y.	18 47
New-York Bible Society, N. Y.	195 25
Norfolk Bible Society, Va.	139 50
Saratoga Co. Bible Soc. N. Y.	166 00
Palmyra Female Bible Soc. N. Y.	21 87
Millcreek Fem. Bible Soc. Ohio	50 00

Remittance for Bibles from a Society not Auxiliary.

Philad. Female Bible Soc. Pa.	90 25
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From Annual Subscribers.

C. B. 5th year	3 00
From various Subscribers, by collector	210 00

New Auxiliary Societies recognized in March, 1822.

Haddam Young Men's Bible Society, Rev. John Marsh, Haddam, Corresponding Secretary.
Wilmington, Christiana, and Brandywine Hundreds Female Bible Society, Del. Mrs. A. M. McMullan, Wilmington, Corr. Secretary.
Chestertown and Kent County F. Bible Society, Md. Mrs. Sarah B. Blake, Chestertown, Corr. Secretary.
Washington City Female Branch B. S. District of Columbia, Mrs. Sarah Wheaton, Washington, Corr. Sec.
Shenandoah County, Va. B. S. Charles U. Lovell, Woodstock, Cor. Secretary.
Lincolnton B. Society, N. C. Dr. James Bevings, Lincolnton, Cor. Secretary.
Randolph County B. Society, N. C. Col. Benjamin Elliot, Ashboro', Cor. Sec.
Wilkesboro' Bible Soc. N. C. Wm. P. Waugh, Wilkesboro', Cor. Secretary.
North Carolina University Bible Society, Joel Holleman, Chapel-Hill, Cor. Secretary.
Pittsboro' Bible Society, N. C. Joseph Small, Pittsboro', Cor. Secretary.
Franklin Co. Bible Society, N. C. Joel King, Louisburgh, Cor. Secretary.





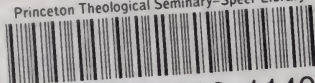


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